# DOMINICANA

FALL, 1958

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J.M.J.D.

DOMINICANA IS INDEXED IN THE CATHOLIC PERIODICAL INDEX AND IN THE GUIDE TO CATHOLIC LITERATURE.

Fra Angelico St. Mark's, Florence

SAINT THOMAS AQUINAS

## EDITORIAL

TEACHERS THIS AUTUMN, in the first months of the new school year, face the perennial problem of capturing the attention and arousing the interest of students whose mental machinery has become, perhaps, a bit rusted from the relaxation and leisure of summer vacation. Today, in our age of television, cinemascope and rock and roll, teachers are confronted with a special problem in this regard. Television alone, with its delightful ready-made phantasms, is exerting a harmful influence in smothering children's creative imagination while distracting their minds from more serious pursuits. America is fast developing a generation of children who have ceased to wonder at the truths and realities about them. Wonder, however, is the beginning of all learning. The teacher who can communicate and instill a sense of wonder in students, has won the first battle in the difficult task of educating youth. In this Fall issue of *Dominicana* Reginald Durbin, O.P., in an article "Did You Ever Wonder?" investigates the various stages of wonder and probes, in particular, the nature of philosophic wonder.

Of like importance is the role memory has to play in the education of youth. In the past few decades some educational groups, in reaction to an earlier generation's over-emphasis on memorization by rote, have almost completely discarded the use of memory from educational training. Catholics, and especially Thomists, have always stressed the necessary subsidiary function of memory in intellectual development. Benedict Thornett, O.P., in this issue, presents a lively and enlightening study on the nature of memory with practical rules for its development, drawn from traditional and modern sources.

For generations now, American education, and especially American secular education, has been a rudderless ship with a full sail of wind—going nowhere. "Progressive educationists," speaking through their chief proponent, John Dewey, have this to say, "We agree that we are uncertain as to where we are

going and where we want to go, and why we are doing what we are doing." John Dewey, master architect of such an apparently aimless educational system, came upon the house which centuries of tradition had built and seeing only the disrepair, the broken windows and entangling overgrowth—burned it down. He completely overlooked the strong foundation, the sturdy timbers and the ordered superstructure. Thomas J. Cunningham, O.P., in "The Cardinal and the Calculus" historically establishes the order and perfection of the liberal educational system which the wisdom of centuries had carefully constructed—with humane studies and liberal arts at its base and the higher sciences and wisdoms at its apex. This article resolves the dilemma of those defenders of the liberal arts tradition who unfortunately defend, not the true tradition, but a distorted and sterile type of the true liberal education.

In "The Saint Xavier Plan" John Burke, O.P., offers a lucid exposition of the true and traditional liberal education as it is developed and adapted to modern times. The Saint Xavier Plan is unique for its success in integrating education from the primary grades to the college level by a logical and psychological ordering of knowledge according to the principles of St. Thomas Aquinas and the traditions of western civilization.

William Seaver, O.P., in "The Promise of New Life" presents an acute analysis of yet another approach to an integrated curriculum—that of Christopher Dawson, renowned Catholic cultural historian. In Mr. Dawson's plan the study of Christian culture would provide the integrating principle of a university curriculum. The author's chief purpose in this article has been to probe the sources of Dawson's plan as found in his basic works—an achievement too often neglected by those who attempt to evaluate the plan.

Finally we would call the readers' attention to the lead book-review in our Friars' Bookshelf section—***In the University Tradition*** by A. Whitney Griswold of Yale. It tells of Yale's effort to preserve and reinterpret the liberal arts tradition in the new age of science and specialization.

■ ■ ■

# DID YOU EVER WONDER?

**Reginald M. Durbin, O.P.**

I RECALL once watching a small boy at his first circus. He had curly red hair, and was, I would judge, about four or five years old. From the opening parade of elephants to the last spine-tingling lion taming act, he would be first bewildered or frightened, hiding his head in his mother's lap, then amusingly entranced by it all, not wanting to miss a single thing. The bigger the animal or more unusual the feat of daring, the more he would be startled; the more too would he be wide-eyed with curiosity when he overcame his bewildered amazement.

In seeking to discover where philosophy begins I have chosen this homely incident because of a conviction that philosophy is the high point of a personal development which has its beginning in just such a childlike wonder. Four progressive stages in this development are discernible: first, there is the bewildered amazement of the child; then there is an imitative, a reverential wonder that we find in the craftsman and artist; there is, thirdly, a kind of fear-filled wonder at the marvelous and mysterious; and lastly there is that special, detached yet impelling wonder which gives rise to philosophy.

As an example of the imitative or reverential wonder of the craftsman, I should like to recall a striking sequence in a movie of a few years back. The scene is set near the end of a furniture company's production line; there we see a foreman of some years' experience in earnest conversation with the new, and quite young, director of the company. The old man takes a fragile looking table from the conveyor belt, grasps it with one hand, lifts it by a single flimsy leg, and crashes it against the floor in disgust. He is ashamed, ashamed as a person, to have had a part in making such cheap products. The picture that shows through in this scene is that of an old fashioned craftsman who

takes great pride in his work and who holds the objects of his craft in a sort of reverence.

We may ask how such an attitude of reverence comes about. It seems to me that it must begin with a lad of eight or ten, first becoming interested in his dad's work and workshop. It must begin when such a boy is at the stage of hero-worship, when he thinks no one can do anything quite as well as dad. His own first efforts are crude; he needs the constant corrections he receives. In the two or three years it will take to make an artist of him, he will often wonder at the way wood and tools seem to obey, even to anticipate, the wishes of his father. He will be taught to respect the wood and not cut it or split it against the grain; his father will very likely handle the wood with a sort of tenderness as he tries to teach his son this lesson.

I have chosen this example from an older generation because it is hard to imagine the same tenderness with wrenches and huge machines and welder's torches. But it remains true even today that the genuinely good laborer will handle the tools of his trade with care and that he will have learned such carefulness from watching an older man with respect and wonder.

Fear-filled wonder at the mysterious, unlike the child's and the craftsman's wonder, can be better exemplified from history than from personal experience. This is so both because grown-ups of today seldom feel this wonder as sharply as did men of the past, and because this stage of wonder was the historical prelude to the stage we are most interested in, that of philosophical wonder. The setting for the transition from myth and mystery to philosophy and science was the ancient Near East, specifically Egypt and Greece. Egypt has nearly always been pictured as a land of mystery, a land of a priestly class with immense political power; similarly, Greece is everywhere recognized as the birthplace of philosophy as we know it today.

It is to the priests of ancient Egypt that mankind owes its first written language and its first acquaintances with what would become astronomy and geometry. These beginnings in pre-scientific knowledge constitute one half of a forked tree with roots sunk deep in fear-filled wonder. Naturally the other fork of this "tree of knowledge" leaned toward magic and superstition. But wonder is clearly at the root of both the knowledge and the superstition; for what first set these men apart as a priestly class was their higher knowledge, the fruit of asking questions left unasked by men of lesser curiosity.

And if we are indebted to the Egyptian priests for these pre-scientific insights, we are likewise indebted to them by reason of the attractive force their accomplishments exercised upon the great minds of early Greece. Thales and Anaximander, imitating Egyptian interest in the stars and the origins of the world, brought about a stupendous change whereby myths were turned into philosophy. A hundred years later Pythagoras executed an even more ingenious transformation of Egyptian line drawings and practical measurings into mathematical speculations of a high order.

That each of these "wonders" was aroused by something striking seems to be the first generalization we can draw from the examples. The circus with its brilliant panorama of sights and sounds; the picture of a true craftsman whose work is a thing of joy rather than a tedious job—these immediately strike the imagination. The same would certainly be found true of the wonder of the Egyptian priests and ancient philosophers if we were to consider them in sufficient detail. Concluding then with some assurance that what we wonder at is something striking, the question remains: What makes it striking, thus exciting wonder? The answer is simple because the object of one of the examples, the circus, is so universally the object of wonder. This would naturally lead us to believe that there is at the root of all wonderment something sensible, yet not merely sensible, but sensible in a spectacular and extraordinary way.

Next we might profitably note the emotional reactions that go to make up wonder. We noticed that the child in our example was at first bewildered and startled at the strange sights of the circus; this displays one emotion, fear, since bewilderment is one of the forms that fear takes. We saw also how the child became all-seeing in his curiosity, and we can provisionally put curiosity down as an emotional reaction. And finally we watched how enthusiastically this child enjoyed his visit to the circus; here again we find an emotion at work, that of joy. These three emotional reactions—fear, curiosity, and joy—are more or less clearly observable in our other three examples. However, in the case of the craftsman and, to a far greater extent, in the case of the philosopher, the fear assumes a peculiar form. In the philosopher it will be the fear of ignorance as we will see further on.

Finally, these four examples, as we hinted already, represent an upward progression or development of wonder. The child's wonder ends in a pure sense delight. The craftsman, although his

skill is properly intellectual, is nevertheless more often thought of as a man of instinct, as a man with a certain "feel" for his work. Fear-filled wonder at the mysterious, the third type that we saw, might seem a small advance over the wonder of the craftsman were it not for the historical fact that this wonder served as a prelude to philosophy. And at the peak of the process we find philosophical wonder, to which we can now turn our attention in order to find its exact definition.

We are in a position now to clarify our notion of wonder by examining its philosophical definition according to St. Thomas. For him wonder is a kind of fear; it is one of a group of three special emotions contained under the general emotion of fear. These three "fears" are wonder, bewilderment, and anxiety *(admiratio, stupor,* and *agonia)*. Bewilderment is the emotional reaction to some unaccustomed great danger; the very unaccustomedness is what causes the bewilderment. Anxiety, the plague of our busy twentieth century, is caused by a danger against which we have no defense because of the vagueness and indefiniteness of its object. Such an emotion, in a common example, would be that experienced by a hostess who "just had a premonition that something was going to go wrong" at a party she was giving. The third kind of fear is what we commonly speak of as wonder.

An understanding of bewilderment can be of considerable help in clarifying the nature of wonder, because of the close affinity wonder has with bewilderment. What we are bewildered at is always something so big and forbidding that, we think, it could cause us nothing but harm. Often enough upon sober consideration we find that the danger was all in our imagination, and our bewilderment disappears as suddenly as it had appeared. With wonder this is not the case: the reason for wonder is not the unaccustomedness of the danger but its overwhelming magnitude. We wonder at the colossal. As a result wonder has a more lasting and beneficial effect on us—we not only fear the colossal, we also seek to know it, and our wonder lasts until we get to know as completely as possible the extraordinary fact that set us wondering.

These two emotions, fear and bewilderment, flow from a consciousness of the difficulties involved in intellectual activities, just as laziness is a consequence of our recognizing the difficulties involved in manual labor. But bewilderment is more like laziness than is wonder because it comes to a complete stop; it

will go no further; it is, as it were, stunned to muteness and immobility. While wonder conceals beneath the fear an irresistible attraction. We are drawn to magnificent things even though we fear the dangers they might entail. This difference between wonder and bewilderment enables St. Thomas to say that wonder is the beginning of philosophy, bewilderment its end.

Another point that St. Thomas notices is that wonder is an ambiguous term—not every wonder is a type of fear, and on the other hand, not every kind of wonder is the beginning of philosophy. What the philosopher fears is making a mistake: he recognizes some fact as a fact, but simply cannot fit it into the pattern of what he already knows. He is afraid to deny the fact, entranced by the possibility of explaining it, yet at the same time afraid to pass judgment on it until he has found the real explanation. So he begins to seek and his seeking is what we call philosophy. The first man to search thus for the explanation of an extraordinary fact was the first philosopher, whether history has recorded his name or not.

How can we sum up our analysis of wonder? First of all, it is a kind of fear. The dangers involved are ignorance (making hasty judgments) and the burdensomeness of intellectual activity. The object of wonder is not just any matter but some phenomenal, some magnificent fact. Finally, the result of wonder is a deep, penetrating, intellectual (and therefore also, volitional) search for explanations. Wonder is, therefore, a kind of fear, aroused by some extraordinary fact the cause of which we do not know; as philosophical wonder it attracts us irresistibly to search for explanations of the original fact.

Even if everything said in our analysis of wonder were perfectly clear, an example or two would help. In pointing out the characteristics found to be true of wonder, Pythagoras seems the best choice among the ancient philosophers. First, he embodies all the stages of wonder, from child to philosopher, something that can be said of none of the other ancient philosophers except possibly Socrates and Plato. Then too, innumerable legends have, over the centuries, come to surround the name of Pythagoras, legends which bear unconscious witness to the part that wonder plays in philosophy. It is as though the fashioners of these legends had an intuitive grasp of the ideal philosopher, which ideal they then, only half purposely, embodied in their Pythagoras myths. Finally, Pythagoras is a good example because of the core of truth beneath the legends; this core high-

lights the part wonder played in Pythagoras' own philosophizing.

The feeling one gets on reading the stories about Pythagoras is one of being in the obvious presence of wonder. The stories relate how Pythagoras crossed the sea to Egypt in his ardent search for true wisdom, which he expected to find among the Egyptian priests. And that part of the story which connects his wisdom with the wisdom of the priests seems unquestionably true; at some time in his life he was literally overwhelmed by the discovery of Egyptian geometry and knowledge of the occult. Pythagoras also deserves credit as the first to apply geometry to the study of the stars, and, in general, mathematics to the study of all phenomena. In this he was a distant forerunner of the modern scientist.

Again Pythagoras is witness to the part played in wonder by fear of ignorance and a habit of cautious judgments. At least this is one more probable conclusion we can draw from the myths, which tell how, recognizing the poverty of true wisdom in his native Greece, Pythagoras was led to search for it in Egypt. We are told that he thus spent twenty or more years of his life, patiently travelling to Egypt and the other countries of the ancient Near East. In this search he was constantly goaded on by a sense of guilt over his own and his countrymen's ignorance of the "mysteries" known by the Egyptians.

One further point of interest with Pythagoras is his group of followers, the Pythagoreans. They add the final touch to our picture of wonder in the philosophy of Pythagoras. For in this first dawning of philosophy much of the earlier spirit of mystery learning remained; the "wisdom" of Pythagoras and his travels, his unlimited spirit of wonder, gave him an irresistible charm and an unquestioned ascendancy over the minds of these disciples. This is a key point in our exposition: because such an attraction should not be restricted to the primitive stages of philosophy. Granted a spirit of wonder in himself, a good professor should be able, even in our "scientific" twentieth century, to instill the same spirit in his pupils.

St. Thomas, in his commentary on Aristotle's *De Anima,* outlines three things a professor should do in beginning any science: he should show his pupils the utility, the order, and the difficulty of his science. By showing the utility he will make the students willing to work. By showing them the order of the science he will make them docile. And by showing his students the difficulties involved, the professor will make them want to pay close

attention. The application of this teaching technique to the notion of wonder seems ready-made. Wonder, as we said, is the fear aroused by an extraordinary fact the cause of which is unknown; as philosophical wonder it attracts the wonderer irresistibly to search for explanations. The three factors St. Thomas sets out for the professor are: 1) utility, which, when applied to wonder, would serve as a substrate or reason for fearing ignorance—unless the science promised something useful for the student's life he would never be willing to take upon himself the intellectual labor demanded; 2) order, which would fit into our scheme as a hint or clue in the search for causes—if the student has been impressed by the usefulness of the science, he will now be docile, following the professor along a well marked path toward the true explanations; 3) difficulty, which is at the heart of wonder—it is this difficulty that both repels and attracts the student; both the fear and the attraction will make him alert and attentive. Utility, order, difficulty; willingness, docility, and wonder (attention)—is there a professor anywhere unwilling to aim at these?

But what sort of utility should the professor present to a class in order to arouse willingness in them? Obviously he could appeal to fads, such as the current craze over Existentialism. "When you get out, you will meet hundreds of people who are talking Jean Paul Sartre. Why, you will be absolutely intellectually stunted if you know nothing about him!" Or, he could make his appeal along religious lines: "Look how many thousands of people philosophical Materialism is winning away from Christ. You must know what it is all about if you are to win them back." Such appeals might arouse enthusiasm in some students, but not a truly *philosophical* enthusiasm.

The proper approach is through the specifically philosophical yearning in man. The professor must offer his pupils some speculative fact that is of sufficient moment to arouse an honest philosophical interest. To exemplify this it would undoubtedly be easiest to turn to some one of the special sciences, sociology or politics, chemistry or physics. Instead of that, however, it may prove helpful to outline a practical, and I hope interesting, approach to Natural Philosophy, a science which many find extremely uninteresting.

The fact to begin with in this case happens to be the very subject-genus—change and the thing undergoing the change *(ens mobile)*. Most students are at a loss when it comes to describing change very precisely, even though they are certainly conscious

of the concrete reality. (This much is to be expected, but it might prove interesting to the professor to ask his students to define change; the answers they would come up with might be strange indeed!) But the specific problem here is not to get across the scientific definition of change as formulated by Aristotle; it is to show the students the importance of finding some definition, whatever it might turn out to be. The scientifically Aristotelian and correct way would be to show the orderly progress of the science toward the first demonstration in Natural Philosophy, namely that change is the act of the thing changing, not of the agent responsible for the change. "How dull can you get!" the student might be thinking to himself up to this point; but it is a matter of actual fact that Descartes, and all modern science after him, suffered from ignorance of this very point. Any student in the class with a smattering of modern science will recognize it as a fact that science treats change as though it were a separate commodity passed from one body to another (so many calories of heat, such and such a quantity of kinetic energy), rather than an actualization of something within the changing body itself. If the professor knows enough about Descartes and modern science to digress for a few minutes on this apparent side issue, to show something of the truth and falsity of this basically imaginative and mathematical conception, he will have gone a long way toward putting at least some *initial* life into his subject.

In concluding we should not be going too far in hoping that at least some will see the advantages of finding such an interest-arousing speculative fact for a philosophy course. This attempt, in fact, to arouse interest should find obvious application in any other field of education; every teacher needs to arouse interest and should be able to do so in a way adapted to his subject matter. But certainly, for the philosophy professor, there is no substitute for a sense of wonder in himself and the ability to excite a similar wonder in his students.

■ ■ ■

**The teacher must make his teaching live, make his students think, and uncover for each of his students the talents he has at his disposal. The teacher will put the student into more intimate contact with himself, nature, the family, his fellow-citizens, the Church, which is the city of the children of God, with God, Who is the origin and goal of all life (Pius XII).**

# "NEW THINGS AND OLD"

**Benedict Thornett, O.P.**

> "Great is the power of memory, exceeding great, my God—an inner chamber large and boundless! Who has plumbed the depths thereof? Yet is it a power of mine, and appertains to my nature. . . . A great admiration rises upon me, astonishment seizes me. And men go forth to wonder at the heights of mountains, the huge waves of the sea, the broad flow of rivers, the extent of the oceans and the course of the stars—and omit to wonder at themselves."
>
> St. Augustine: Confessions 10, 8-15.

## MAGIC

RECENT YEARS have seen several new books on memory improvement. When their publishers advertise: "You, too, can have a super-duper memory. Just clip our coupon and send for————.", an average reaction is: "Is it a fake or is it magic?" The truth of the matter is that it is neither. Upon analysis such methods and systems turn out to be nothing more or less than imaginative developments of age old principles known to St. Thomas and Aristotle. And while it is true that native powers of memory, like other endowments, differ from person to person, there is no one with a poor memory who could not enjoy substantial returns from a little instruction and practice.

## DEFINITION

Memory's job is recognizing something past as past. It announces that we have seen or heard or understood something before. Its adverbial equivalent is *again*. Three steps are always involved: intake of information, its storage during a time lapse and its recall and recognition as past. To illustrate the difference

between imagining and remembering Aristotle talks about a painting of an animal. Suppose today that two people look at a painting of a horse. One says: "What a beautiful painting of a horse." The other says: "What a beautiful painting of Man O' War." The first sees only the painted horse. The second sees it as the image of a real horse. In the same way memory adds a new element to imagination. If you are asked to picture a rose or a cigarette, the image of both these objects is easily brought before the mind, unattached to any temporal element. This is merely imagining. But if you are further requested to picture the last rose you saw, or the last cigarette you smoked, immediately a temporal element is introduced and you are remembering.

## CAUSE OF RECALL

When we apprehend several things in succession, a sequence is set up in the soul, so that when we recall them they tend to return in the order of their first occurrence. An exciting play in a ball game might involve seven or eight temporally distinct parts. When reviewed later the parts will come back in order. The time sequence is only one of several types that may be set up. By following a sequence, something momentarily lost from memory may be sought and found. The starter in a series is like the beginning of a blazed trail. If you are at the beginning and if the blaze is good enough, you can find the cabin in the forest. Such a search was called by St. Thomas and Aristotle reminiscence, a term that hasn't quite the same meaning today. Perhaps recollection or conscious recall or simply recall would be a better rendering.

## KINDS OF SEQUENCES

There are, as we said, several types of sequences depending on whether the starting point is a known time or a known thing. For example, on Saturday one may recall what he did on Wednesday by saying: "Let's see, Sunday I did this, Monday I did this, Tuesday I did this, until, following established sequences, he arrives at the answer. Or he could have worked back from Saturday.

If the starting point is a remembered thing, the procedure may be by reason of similarity (of faces, a golf swing, etc.) or contrariety (Hiss to Chambers) or closeness. Closeness may be of place (Library of Congress across from the Capitol), time ("I had just finished the dishes when the lights went out"), kinship

(father-son), some social bond (members of a club, band, team, firm), etc. The philosophical explanation is that our reaction to similar things is the same, our reactions to contraries are simultaneous, while in the case of close things, since in each of them something of the other is considered, when the one is apprehended the part left outside, if small, subsequently occurs to us.

## MNEMONIC UNIVERSALS

Aristotle says that the starting point of a recall should be something universal, not the universal spoken of in logic, i.e. something predicated of several things as animal is predicated of ant, elephant, snake, etc., but something which customarily reminds us of several things. For example "channel" might remind one of the English channel or by sound-similarity of the perfume Chanel No. 5. The English Channel might recall the R.A.F. or Dover's chalk cliffs; chalk might recall powder or flour; flour a cake, etc. Chanel No. 5 might recall by contrast Limburger cheese. Limburger might recall crackers or Charles Lindbergh. Lindbergh might recall his plane, the Spirit of St. Louis and then the city or the king, or the English channel again or the kidnapping of Lindbergh's son. Here "channel" is a kind of universal with regard to all the rest. By recourse to "channel" a person thus minded can recall any of them.

## ASSOCIATION

The most basic factor in developing a good memory is association. Association is connecting or tying a new bit of knowledge to something we already know. When a man introduced to another named Gillette asks: "Oh, any relation to the razor Gillettes?" he will probably remember the man's name because he has associated it with something familiar. Associations are often formed without our averting to what is going on, or we can form them consciously. Actually, association is just the present day name for the sequences spoken of by St. Thomas and Aristotle. While their approach seems to suggest a longer series, it includes as well the single-step sequence that the word association brings to mind. A sequence is just a series of associations.

If no association between two things readily suggests itself, then think about the different aspects and details of each. It might help to run through the following list of possible connections.

1. Synonym: man, fellow, guy, chap, gentleman;
2. Homonym: beer—bier, gavel—gravel, custard—Custer.
3. Universal-particular: vehicle—truck, car, wagon, motorcycle, bike, scooter, sled;
4. Whole-part: car—tire, windshield wiper;
5. Cause-effect:
   a. end: shelter—house
   b. maker: carpenter and hammer-house
   c. materials: wood—house;
6. Similarity: as above;
7. Contrast: as above;
8. Closeness: as above;
9. Matching pairs: ham and eggs, picture—wall;
10. Substitution: monkey—lamp by picturing him with bulbs in ears and chain from mouth;
11. Subject and proper quality: lead—heavy, steel—hard;
12. Accidental associations: they just happen to go together due to some contingent occurrence that could have been otherwise:
    a. objective: due to some historical fact: Steve Brodie—Brooklyn Bridge;
    b. subjective: due to some personal incident: the place where a man and his wife first met (incident he calls it!).

## APPLICATIONS

The applications of this idea of association are many and varied. A simple example is foreign language vocabulary. Of course Romance-language words are easily learned through their English descendants, provided of course we are familiar with the descendant. A Latin word with no helpful descendant is *galea:* helmet. A few seconds' concentration on the two words might bring to mind a ten-gallon hat. If this is noted, when seen again *galea* will evoke the image of a ten-gallon hat.

## STORIES AND INITIAL WORDS

Associations can be used to link the items of a list. Simply connect the first item to the second, the second to the third, etc. As a refinement a story may be made of the words in the list or substitutes for them, adding a mere framework—as spare as possible—of insignificant, small and abstract words. The action and logic of the story will keep the chain flowing smoothly. An instance would be a list of the past Chief Justices of the Supreme Court: Jay, Rutledge, Ellsworth, Marshall, Taney, Chase, Waite, Fuller, White, Taft, Hughes, Stone, Vinson. First put the names in a column and beside them dash off as many loose homonyms as you can recall, e.g. Jay: joy, jade, jail, blue jay; Rutledge: rat,

rut, rudder, root. When enough ammunition has been stacked the fun begins. The point is to come up with a fairly convincing story or at least fabricate some footnotes to explain away the one you have managed to come up with. Here is a story for the Justices.

> The *jail* door *rattled* shut on the robber of the *Wells-Fargo*. The *marshal* of Charles*town* had *chased* him, then *waited* for the *full* moon, until it showed a *white tuft* above the *huge stone* wall of the *vinyard.*

An alternative, check, or help to solidify a list like this is the use of initial words, i.e. words composed of the first letters of the items. It is the reverse of what the Nucoa oleomargarine advertisers have done with their product's name: N-U-C-O-A—"the new ubiquitous comestible over all." They had to stretch it a bit, but the slogan is catchy. Usually the list initials can be broken into groups of two, three or four letters and a meaningful and easily pictured phrase or sentence composed of words containing the groups.

The same system can be used for memorizing a talk. Once it is written, familiarize yourself with it by reading it over several times to get the gist. Next, break the thoughts into groups and find each word, a key word, that will epitomize each paragraph. Link these as shown above. When the points are recalled, the details will come to mind and fall into place. And, oh yes, lest that important first point be lost, link it to some salient fact about a prominent person you know will be in the audience.

These methods can be simplified and varied to suit the materials to be memorized and the individual's capabilities and turn of mind. Association is a highly personal thing. The patterns of one's personal thoughts, familiar enough to oneself, constitute a context that outsiders would find difficult, if not impossible, to fathom. Further, the facility and intuition gained from practice will streamline the procedure.

## POINTERS

In his book *On Memory and Reminiscence* Aristotle derives from his discussions several rules for remembering.

### 1. PUT IN ORDER THE THINGS YOU WANT TO RETAIN.

Well ordered things are easiest to recall, e.g. mathematical theorems where each step concludes from its predecessor. Order is defined as any disposition according to before and after rela-

tive to some first thing. For example, the players on the New York Yankees baseball team might be arranged according to the batting lineup or by fielding positions or in the alphabetical order of their names or by batting averages or ages or heights, etc., etc. There are all sorts of orders. Cicero suggested imagining certain ordered places where the images of the things we want to remember are distributed in order. Lining up the items can save a lot of time.

2. PROFOUNDLY AND INTENTLY APPLY THE MIND.

As mentioned above, reminiscence depends on sequences left in the soul from our impressions of things. These sequences are established more or less readily in different people and have different strengths. For some people one swift consideration can fix a sequence that would take a lesser mind a number of repetitions. But perhaps more important than native endowments is concentration. Things seen or thought superficially and lightly, slip quickly from the mind whereas intense concentration will make the matter stick. The mind has been compared with a magnifying glass used to start a fire from the sunlight. Out of focus the rays will hardly warm, but concentrate the energy on a pinpoint and a puff of smoke will appear almost instantly. Such is the power of concentration and such is the energy-economy it assures.

Very often the reason we cannot recall something is simply because we never saw or heard it clearly in the first place, as happens all too frequently in introductions. The remedy for this is to be interested and energetic enough to observe what you want to retain. Make up your mind that you will remember. Recall the reasons why it is important to remember this thing. The small amount of effort needed to establish the habit of being observant is wisely spent.

One exercise frequently given for sharpening observation is describing things from memory—recalling in detail the features of a person you know, listing the things in your room or the objects in an often passed window display. Put it in writing and check the first attempt the next time you come across the real thing, noting the discrepancies. Later make another list, then check again. Repeat the process until the list is complete. This model exercise should suggest others in a similar vein. In time, observation will become automatic.

Association makes it much easier to concentrate than the brute force method of remembering purely by rote. The human

mind tends to stray from the monotony of mere mechanical repetition. This is not to say that we should pamper our memory. Will power is of vital importance. But the fact remains that associations, if they did nothing else, would, by adding interest, assure concentration. It works both ways—association and concentration help each other. This is what the English teacher has in mind when he tells his students that to make a new word their own, they need only use it in three sentences of their own construction. A new fact, it is said, belongs to you only if you use it, just as we best remember experiences in which we have taken an active personal part. We are especially inclined to remember our own creative inventions. Moreover, devising them satisfies in a small but real way our basic urge to create. The creative factor can transform many a drudge into an entertaining game.

3. MEDITATE OFTEN ALONG THE ORDER ESTABLISHED.

Habits are strengthened by repeated acts. Repetition, the mother of learning, will gradually decrease recall-time and groove the thought channels deeper and deeper. Experimental tests have shown that it is better to space the rehearsals of a piece to be memorized over a period of several days than to try to get it perfectly at one sitting. Most people never recall perfectly after the first try anyway, and this way you can concentrate on the forgotten tough spots. This arrangement also utilizes the subconscious which continues working on the matter in the spaces between rehearsals.

4. START AT THE BEGINNING.

This rule embodies what was said earlier about sequences and starting points. Recall is quickest and best when we begin at the outset of the whole business and follow the established grain, as when we find the title of a song by singing through to the verse containing it. Perry Mason helps his witnesses recall evidence in this way. Often several teeth-gnashing minutes are wasted locating a lost fact that could have been had quickly if only we had asked: "What would be the smart place to start looking?"

5. FIND APPROPRIATE AND UNUSUAL IMAGES FOR THE THINGS TO BE REMEMBERED.

"Human knowledge," says St. Thomas, "is more potent with regard to sensible things" (i.e. things known by the five external senses). Due to the role of matter as a component of man's na-

ture (in an ever intriguing contrast with its partner component, the spiritual soul), all human knowledge derives from the intake of the five external senses which feed the imagination and the other internal senses. The objects of the memory are the same as those of the imagination with the one new twist added—"as past." But the objects of the intellect are only incidentally memorable insofar as they are connected with sensible images. Hence we find ourselves much less capable of remembering things of a subtle and spiritual consideration than gross and sensible things. Cicero says: "Spiritual ideas slip easily from the soul unless they are tied, as it were, to corporeal images."

Things, then, that are abstract and hard to picture are more difficult to associate. To obviate this difficulty the abstract meaning may be replaced by something concrete that will recall the abstraction. The replacement may be a symbol (mule-stubbornness), a vivid particular instance of a universal abstraction (red tape) or merely some loose homonym. The more vivid the picture, the more action and violence involved, the more details filling it in, the more personal you make it, the better it will be. The process is called concretizing. It is all the more valuable as a large number of words describing a situation can be replaced by a fairly simple picture. This sort of thing is part and parcel of our everyday idiom.

Speaking of substituting the concrete for the abstract brings up an allied consideration—bridging, or mediate association. An immediate association is formed by finding one of the many possible connections that will directly link two items. It is like trying to fit together two unattached jigsaw puzzle pieces by turning them and matching their various faces. But it is a different matter if our problem is to connect two pieces which will not match at any angle. In this case we build on to either piece until we see a spot on one assembly that matches a spot on the other. The latter case describes mediate association. Whenever two items are "link resistant," i.e. no direct tie is apparent between them, they can be indirectly linked through a third or middle item that connects (in different connections) with each of the two. To build this type of bridge or adapter, start at one item and recall as many associated things as you can, keeping an eye out for ties to the other. If necessary switch to the other item and build it out. It doesn't take long to find a "mutual friend." Finding the bridge is like finding a middle term to make a syllogism. It takes and makes for quick wits.

The fifth pointer calls not only for images but for unusual images. The unusual makes us stop and wonder and takes a strong hold on our attention. Thus the unusual makes more of an impression on the memory. This is why children, new arrivals in the world, wonder at things as if they were unusual and so retain them firmly. Some modern experts place great emphasis on making the images as ridiculous as possible, ranking this factor among the top memory helps. To obtain the desired effect picture the items out of proportion, exaggerating the number of items, substituting one item where another would normally be used (chandelier in a coal mine), etc.

Here is a final example illustrating several of these pointers for a good image. You met a man at a party. You remember what he looks like and that he is an oil man from Texas but keep forgetting his name—Campbell. You might picture yourself and Mr. Campbell with an extra large Campbell's soup can (the familiar red and white label) attempting with frantic screams to cap one of his huge wells that has just come in with a roaring gusher of cold vegetable soup that smells and tastes delicious—but is drenching the both of you.

## CONFIDENCE, MENTAL BLOCKS, ABSENT-MINDEDNESS

One last word might be said about confidence, mental blocks and absent-mindedness. Confidence is absolutely essential to a good memory. The surest way to crush your memory is to keep repeating: "I can't remember, I just can't remember." Keeping a file and taking notes are very useful, but to be forever reaching in your pocket for a pencil and pad is a crutch that merely postpones the issue while neglected mental muscles atrophy. Memory likes to be trusted.

Lack of confidence or fear of forgetting is one cause of mental blocks, as will readily attest the man who walks from the quiz show with the consolation prize under his arm and the answer still on the tip of his tongue. How often do we know a person's name as well as our own, yet forget it when introducing him? Here are a few tips on mental blocks. First, try to think around the blocked object. Think of as many related things as possible and it will often pop into your mind. If this fails the next best thing is to shift your attention elsewhere or go on with the story. If the blocked item doesn't turn up of its own accord,

it probably will when you try again later. Any kind of physical activity will alleviate the anxiety and tension behind a block. Keeping blocks from forming is one reason for gestures. But the best remedy by far is to develop a habit of confidence and banish the fear of forgetting.

Absent-mindedness is a different sort of culprit. With a mental block, the information we want is there—we just can't get it out. But with absent-mindedness you don't remember because you acted mechanically and never noticed what you did. The cure, of course, is to be present mentally when you perform the action, and once again association can help. When you put down your glasses, associate them with the table. When you go out, associate the key and the door, or the key and anything else. The thing that counts is not so much the association as the momentary attention it assures. The same goes for turning off the gas or iron or setting the alarm. To avoid leaving things behind, get in the habit of associating them with the door knob and checking it as you leave.

## EASE FOR EFFORT

We have seen that a poor memory can be improved and have heard some of the experts' suggestions on how to go about it. But it is not enough to read and nod in agreement. Improvement will come only through practice—slow at first, then increasingly interesting as facility grows and results become apparent. Any expert pianist or crack typist will testify that flawless and effortless performances come only as the fruit of practice and more practice, patience and perspiration. Such are the demands of a good memory: is it worth the effort?

■ ■ ■

**Notwithstanding what certain thinkers have maintained, we are not born endowed with knowledge or with the memories and dreams of a life already lived. The mind of the child as it comes forth from its mother's womb is a page upon which nothing is written. From hour to hour as it passes on its way from the cradle to the tomb its eyes and other senses, internal and external, transmit the life of the world through their own vital activity and will write upon that page the images and ideas of the things among which it lives. Hence an irresistible instinct for truth and goodness turns "the simple souls that nothing knows" upon the things of sense. All these powers of feeling, all these childish sensations, by which mind and will come gradually to their awakening, need to be educated, trained and carefully guided (Pius XII).**

## THE CARDINAL AND THE CALCULUS: ARTS AND SCIENCE

**Thomas Joachim Cunningham, O.P.**

DID JOHN HENRY NEWMAN study Calculus as a young Oxford undergraduate? The question has more than historical interest. In fact, it touches upon the most important educational problem of the present day, namely, the relationship of the arts and sciences. For the great English Cardinal is often pictured as the supreme product of a liberal education, as having formulated in his *Idea of a University* the blueprint of a liberal arts college. Now Calculus is clearly a scientific tool: indeed, it is still possible to obtain a degree in Mechanical Engineering without possessing more mathematical knowledge than Differential and Integral Calculus. If Newman pursued this subject, then the possibility that liberal education is not solely of a literary nature must be entertained. It may even be that "Science is one of the liberal arts" as President Lee DuBridge of the California Institute of Technology has asserted.[1] President James Killian of the Massachusetts Institute of Technology expresses his similar "deep conviction that the liberal arts cannot be liberal without including science."[2] Since one may judge these as biased witnesses, it is well to cite other testimony. Historian E. Harris Harbison observes: "we sometimes forget that science is just as integral a part of a liberal education as art and literature, history and philosophy."[3]

The point may be pressed further. In 1820 when Newman at the age of nineteen took his degree, Newton and Leibnitz (who had independently and simultaneously discovered Calculus) had been dead less than a century. Whatever progress had been made in the mathematical physics in that century was couched in terms of the calculus. Indeed, virtually all mathematics that ex-

isted at the opening of the 19th century was reducible to a single type, the hypergeometric function.[4] Thus, to be conversant with calculus was to have all the current wares of modern science open to easy inspection. If the liberally educated Newman had easy access through calculus to the scientific thought of his day, can he be called liberally educated who today is ignorant of the same calculus, to leave unmentioned the non-Euclidean geometries of Bolyai, Lobachevski and Riemann, the set theory of De Morgan and Boole, all of which are more than a century old?

In April 1819, Newman declared his intention to stand examination in classics and mathematics.[5] He evidently understood mathematics in a wide sense, for his list consists of the calculus, conic sections, algebra, trigonometry, geometry, hydrostatics, astronomy, mechanics, optics and sections on Newton's *Naturalis Philosophiae Principia Mathematica.* It is noteworthy that "this list was neither more nor less than was usual."

His list of classics is equally instructive.[6] It consists of the dramatists Aeschylus and Sophocles, the poets Vergil and Horace, the historians Thucydides, Herodotus, Xenophon, Polybius and Livy and finally the Ethics, Politics and Rhetoric of Aristotle. The last two groups, the historians and the works of Aristotle deserve special attention.

Newman's age approached the Greek and Latin historians in a mode that is difficult to appreciate today but which must be kept in mind. It must be recalled that exhuming of the past had barely begun, archeology was in its infancy: the Rosetta Stone was uncovered just two years prior to Newman's birth. Thus, while the classic historians were not the sole witnesses to the ancient world, they were by far the most common sources for such knowledge. To consider the classics as exercise books in Latin or Greek prose is to misjudge their educational function in the early 19th century: Newman's copy of the Stagirite's Ethics, while it was printed in Greek and Latin, has his personal annotations in English[7]— a clear sign that the realities occupied his attention more than the language in which they happened to be expressed.

Concerning the Aristotelian works that appear on the list, two facts should be recalled. The first touches the subject matter of the books. The Rhetoric contains the elements of the forensic art, but it also holds Aristotle's longest technical analysis of the human emotions and various physiological states. The Ethics deals with the dynamic integration of an individual's emotions,

intellect and will. The Politics discusses the family, the state and some imperfect societies. In short, these books correspond to the modern sciences of psychology, personality integration and sociology. The second fact concerns the authority of Aristotle in these fields. The Philosopher was still the acknowledged master. The statistical approach to sociology that is so common in our age had not yet begun: Laplace had recently published his classic essay on probability and Compte, only three years older than Newman, had not, of course, begun publishing. Thus, reading Aristotle in these fields was considered as productive of scientific knowledge as studying a modern text book in these areas.

In summary, Newman studied Aristotle where the Stagirite still held sway; in fields where Aristotle was thought to have been eclipsed, he studied more modern thories, even the classic work in the mathematical physical sciences, Newton's *Principia*. The future Cardinal had a detailed acquaintance with all the scientific processes of his age.[8]

Newman's education is merely a single example. It is therefore desirable to approach the relationship of the arts and sciences to the college in more general terms. Such is the task of the present paper. Modern opinions of the liberal arts college will be indicated (Part I) and analysized in the light of the Aristotelian-Thomistic tradition of education (Parts II and III). Subsequently, certain difficulties against this doctrine will be raised and answered (Part IV); its modern application will be briefly considered (Part V).

## PART I: Art and/or Science

Only Catholic educators and a small minority of other modern educators consider the liberal arts when formulating policy.[9] The topic is a dead letter for the vast majority who seem uninterested in traditions prior to John Dewey and seem ignorant of educational matters that antedate Pestalozzi. This is an unfortunate attitude for it isolates them from a tradition that was two thousand years in the making. Further, it promotes the instability so evident among such educationalists: lacking firm foundations, these theorists constantly oscillate in their attempts to adjust the school to each passing impulse that society undergoes. Plato has already portrayed them and vividly detailed their baneful effect in several of his dialogues.[10]

In an age that is manifestly scientific, educators concerned with the liberal arts find themselves in a dilemma, one that is all

the more cruel because it is essentially a false one. It appears to them that they must either join the swing to the sciences, a swing given additional impetus this past year by orbiting satellites, or stand their ground with the increasing isolation this entails. Since the former seems to repudiate all the traditions they uphold, naturally they have optioned the latter course still convinced that their position is correct.

If their argument is stripped of all rhetoric, it can be stated in a polysyllogism.

The sound basis of Western education has always been the liberal arts college. And the liberal arts curriculum includes history, literature, the plastic arts and language; it excludes the sciences. Therefore the soundest basis of Western education includes literature, etc.; exclude the sciences. And these subjects are the liberal arts curriculum. Therefore the best colleges, even in an age of scientific specialization, is the liberal arts college.

The argument unfortunately equivocates on the word "college" in such a way that the major premise is useless. This will be shown in Part II. The exclusion of the sciences from the liberal arts involves a second equivocation (Part III). Finally, equating the liberal arts to the plastic arts, literature, history and language threatens to preserve an accidental and temporary configuration of the arts while casting aside the traditional and substantial enumeration: it is throwing out the baby while keeping the bath (Part IV: a and b).

## PART II: Liberal Arts Colleges

Institutes of higher education have not always been termed colleges: Plato named his school the Academy, Aristotle named his the Lyceum. It is noteworthy that these terms which once signified the Hellenic equivalent of the Institute for Advanced Studies at Princeton are now applied only to secondary schools. This process of denominating one object by either the best or most familiar in that class of objects is very common. Evidently, denomination can occasion confusion and, if the nature of the original object which gave its name to others is forgotten, it can cause equivocation. Such seems to be the case with the word "college."

The universities which arose in the thirteenth century consisted of various *Nations*, or dormitories in which students from certain geographical areas resided.[11] The name "college" was applied to the Nations. They were not unlike the North American

College in Rome or the English College in Valladolid. A great number of students in one Nation necessitated additional dormitories. Each of these appropriated the word "college" and often enough some name linked to the dormitory. The Colleges of Oriel, Balliol and Magdalen at Oxford University exemplify this second process. At first these colleges held a certain independence in a university: they frequently offered their own lectures. Yet their influence subsided as education gravitated to central administration by the Faculties of arts, philosophy, theology, law and medicine. Each of these faculties styled itself a "college." It is in this sense that the word is used today.

But between the college of today and that of the past, there are two important differences, namely the age of the students on entrance and the relationship among the various colleges in a university. Neglect of these differences has occasioned equivocation.

Today the American student generally enters college at the age of 18. He may enter the college of engineering or that of commerce, or the arts, or science. None of these need be completed before entering another. Only the colleges of law and medicine demand that the student have finished his studies in another college, that of arts or science. Since relatively few students matriculate in law or medicine, the fact that one college can demand as condition for admission the completion of another is forgotten. Thus the term "college" is uniquely applied to the education one undertakes at age 18 in one faculty of a university.

All this was different in other lands and in other times. In the 13th century, students ranging in age from 12 year old youths to mature men lived in the colleges: all of them were rightly termed "college students." Since the vast majority were destined for the priesthood, they followed a prescribed course of studies: first the arts, then philosophy and finally theology. Students electing the medical or legal professions followed the same series but entered the college of law or medicine in place of theology. St. Thomas Aquinas, for example, began his arts at Monte Cassino, continued them at the newly erected University of Naples in the Arts college when he turned 14.[12] At 16 he began philosophy in the same place. Although his family's objections to his vocation resulted in one interruption and his religious novitiate occasioned a second, still he completed theology in Cologne before he was 24 years of age. This youthful entry into college must not be ascribed to St. Thomas' brilliance: it was the normal

procedure in his age and in later ages. Thus, St. Ignatius of Loyola, writing in 1550, prescribed the following course of studies for all colleges conducted by the Society of Jesus.[13] Grammar's highest class should be finished by 12. After that, the student entered the lower arts faculty to study Rhetoric, poetry and history. At 14 he passed to logic, physics, metaphysics, moral philosophy and mathematics. At 17 or 17½ the student was qualified to elect a curriculum in law, medicine or theology. After a four year cycle in theology, he was eligible for priestly ordination at 21; after two more years study he was granted the doctorate in theology.

This program did not disappear in St. Ignatius' age. For the education of the American Founding Fathers[14] was in accord with the tradition to which St. Ignatius is a witness. Saint Pius X who was ordained in 1858, began his higher arts at the college of Treviso at 15, his philosophy at 17 and his theology at 19.[15] Once again, although St. Pius possessed great intellectual gifts, this was not different than the normal age for commencing the various collegiate studies in his native Italy.

The conclusion is patent. The word "college" should not be used as if it always applied to an educational agency such as an American student enters at 18 years of age: for centuries it was applied to the agencies which accommodated students ranging in age from 12 to 23 years. The lowest of these agencies was the liberal arts college. Thus the liberal arts college was the basis for all education only in the sense that an American high school is the basis of education: insofar as (1) the students in it were young and (2) its completion was a prerequisite for later studies.

## PART III: Science and Education

It was stated above that the exclusion of the sciences from the liberal arts colleges involved an equivocation. To show this it is necessary to briefly set out the Thomistic doctrine of science and education.

According to Aristotle and St. Thomas, philosophy and science are interchangeable terms.[16] Science or philosophy means true and certain knowledge, i.e., knowledge proceeding from principles that are true to a conclusion which can be held with certitude in light of the first principles.[17] Thus, science is the optimum intellectual knowledge man can obtain. Knowledge grounded in mere opinion or in persuasive illustrations inclines the mind to accept a particular conclusion without removing fear

of error. Evidently since the intellect does not enjoy certitude in such matters, subjects concerned with this type of conclusion are inferior to science. Since education should produce the optimum intellectual conviction that a student can enjoy, science specifies the optimum education.

Such knowledge can be achieved in a variety of fields. These are the special sciences. Each of the special sciences requires a certain degree of experience and mental maturity for real comprehension of the matter it treats.[18] Evidently this variation in requisite maturity can be used to set up an organized plan of education. This order is natural since it follows the natural unfolding of the human intellectual powers; it is artificial since it builds on nature.

According to this plan, serious education will begin with the studies that require least experience but still produce science. These are mathematics and the subjects which apply mathematics to simple problems.[19] Traditionally these have been identified as the Quadrivium. They are geometry, arithmetic, astronomy and music; the last subject would perhaps be more correctly titled "physics of sound" or "theory of vibrating strings."[20]

These sciences presupposed some intellectual training.; this was instilled by the Trivium, grammar, rhetoric and logic.[21] Even the trivium assumed some knowledge, the ability to form letters and read.

The Trivium and the Quadrivium are the seven liberal arts. The subjects of the Quadrivium are sciences properly so called: in geometry one demonstrated properties of triangles, in astronomy the rotundity of the world is demonstrated.[22] In the Trivium, only logic can be considered a science. Yet rhetoric is a part of logic and grammar is instrumental to rhetoric.[23]

The Trivium came to be called "lower arts" and its study was undertaken in the earliest scholastic agency. By denomination, the Trivium came to be called after their lowest member, Grammar.

The Quadrivium, although constituted of sciences, was named the "higher arts" and was taught in the college of arts. Thus, the faculty which taught only the higher arts accepted by denomination the name proper to all the seven arts. These sciences were completed by students 15 or 16 years of age.

By St. Ignatius' time, some slight changes had been introduced.[24] The higher arts (which were still completed by 16 years of age) still numbered mathematics from the Quadrivium. Logic,

which had developed greatly in the 14th century, was advanced from the Trivium. Physics, moral science and metaphysics (virtually the entire philosophical curriculum) were added; music seems to have been dropped. Evidently the arts college was really the college of philosophy and the terms were used interchangeably. St. Ignatius "used the terms arts or liberal arts as the name of the branches taught by his higher faculty of arts: logic, physics, metaphysics, moral philosophy and mathematics. He prescribed the doctrine of Aristotle to be taught in these branches. He placed Latin, Greek, Hebrew and other languages under the faculty of language and named them *litterae humaniores;* later on he put rhetoric, poetry and history under the same head." The faculty of languages or lower arts was to be completed by 14 years of age; the higher arts or philosophy then began.

It is therefore difficult to see how modern advocates of the liberal arts college avoid equivocation when they seek to exclude science from the arts curriculum. If the term is used in St. Ignatius' sense, the arts were the entire philosophical or scientific courses then known. If the arts are equated to the Quadrivium, they are the elementary science as has been indicated. Elimination of science from the liberal arts college leaves little more to be studied than what was formerly assigned to children under 14 years of age.

## PART IV: Problems

Several objections suggest themselves.

a) Granted that this is the Thomistic position, can it be represented as traditional?
b) Other subjects such as language, history and literature which were not considered by Aristotle and St. Thomas have lately assumed great importance and must be included.
c) Catholic liberal arts colleges do not exclude science as it is an alternate name for philosophy but only modern sciences.
d) It is neither possible nor desirable to study the numerous modern sciences.

### (a)

Since the solid doctrine of St. Thomas Aquinas was adopted by his brother Dominicans soon after his death and has been championed to this day, it is evident that the Thomistic position would have authority wherever Dominicans taught. The influence

of the Friars Preachers prior to the Reformation, is universally acknowledged. Even in the late 15th century when nominalism was tilling the dark soil from which sprang Luther, the Dominicans preserved the tradition of St. Thomas. Its fecundity may be judged by the impact that such men as Cardinal Cajetan, Luis of Granada and Bartolome de Las Casas had on their age.[25]

After the Reformation, the traditions which influenced Catholic education can be considered most quickly by examining the position of the Society of Jesus.[26] For the Jesuits are important not merely for their personal contribution to education, but also because of the influence they exerted upon numerous religious congregations which were modeled upon their Constitutions.

This task has been greatly facilitated by the recent work of Father Ganss, S.J., the Director of the Department of Classics at Marquette University, entitled "St. Ignatius' Idea of a Jesuit University."[27] Father Ganss recalls that St. Ignatius "had the Dominicans of the Convent of the Rue Saint Jacques as his teacher in theology. . . . The eighteen months of theological study are without doubt the origin of the strong preference for St. Thomas which Ignatius showed later on when he organized the studies of his universities and wrote his Constitutions on education. . . . What he prescribed was a sequence of theological courses lasting throughout four years with St. Thomas Aquinas' *Summa Theologiae* as the chief textbook. . . . (Ignatius made) Aristotelian *philosophy* the main constituent of the entire program of *arts* in the universities he was to found." In a revealing comment on the humanist movement of his age St. Ignatius wrote that "for ourselves the theology itself would be enough without so much of Cicero and Demosthenes."[28] St. Ignatius served his age in the accents it cherished but he always preserved scientific knowledge in his curriculum.

The Thomistic tradition lingered on in the countries separated by heresy from its chief proponent, the Catholic Church. Inevitably, the tradition declined in these countries although it occasionally experienced a brief renewal, as in Newman's Oxford.[29] But the general trend in England and Germany ran counter to science. It is then unfortunate that these two countries greatly influenced the vast expansion of educational agencies in the United States throughout the 19th century; the traditions that were active among the Founding Fathers deteriorated and surrendered to this counter scientific trend. Thus, a predomi-

nantly literary education emerged in the United States at the very time that England and Germany moved to scientific education.[30]

(b)

Aristotle and St. Thomas did not number language, literature and history among the subjects for adult students. Yet they were neither ignorant of such matters nor scornful of their value. Aristotle composed literary works that drew high praise and close imitation from Cicero; his Poetics remain the cornerstone of dramatic theory and aesthetics; his Rhetoric was copied by Quintillian and Cicero.[31] The writings of the historians were familiar to him and he personally conducted research into history as even a cursory reading of the Politics and the Constitutions of Athens reveals. St. Thomas possessed poetic gifts of a high order as the Eucharistic hymns he composed indicate. His knowledge of classical drama was subject to the limitation of the age in which he lived; further, the specialized purpose of his writings precluded a display of literary and historical erudition. But his accomplishments in these fields may be inferred when in his *Summa Theologiae* alone he draws upon Terence, Virgil, Horace, Ovid, Livy, Caesar, Sallust and Josephus as necessity demands.[32] His knowledge of the Roman moralists, the Greek and Latin Fathers is very well attested.

Evidently, it cannot be prejudice that caused Aristotle and St. Thomas to omit listing these subjects for adult students. More likely they understood the nature of these subjects and so placed them among those that are studied before a student is capable of scientific pursuits. Perhaps they applied St. Augustine's dictum that some subjects should be learned at a youthful age and quickly or not at all.[33] The Stagirite would soften the last phrase, encouraging the pursuit of these matters for recreation. His view is in accord with common experience, for most educated men *do* choose literary or historical works for relaxation; rarely are scientific works read in recreational periods even by the greatest scientists: Einstein played the violin, Von Braun listens to chamber music, etc. This suggests that colleges should teach men those subjects in which self-education is so difficult that it is never attempted in later life and touch lightly those in which self-instruction is evidently undertaken.

The following considerations attempt to indicate the noetic status of language, literature and history according to the opinion of Aristotle and St. Thomas. Some recent opinions on these

matters are analysized because they support college curricula that are at variance with the traditional theory.

1.

The practice of learning one's native language in school seems so obvious that there would appear no point in mentioning it. Indeed, Aristotle presupposed it for his rhetoric. Yet the language of the classroom has not always been that of the fatherland: true to a degree in the Rome of Cicero when Greek was spoken in the schools, this was truer still as the national languages emerged out of Latin in the middle ages. As late as St. Ignatius' era, boys of 5 to 9 years of age studied Latin but not their native tongue.[34] There was no subtle reason behind this: Father Ganss notes "Latin had the same function which is today possessed by English in American elementary, secondary and even lower university education."[35]

With the demise of Latin and Greek as classroom languages, the native tongue was taught from the earliest grades. Yet the foreign languages were still begun early: Newman studied both Greek and Latin before he was nine, the mathematician Bertrand Russell understood German and French at ten, kept a diary in Greek before he was 14 years old.[36] Elements of this tradition continue to the present. Foreign languages are ordinarily begun in European schools before the student is 11 years old, Russian students start in the 5th grade.[37] There are sound reasons why this practice became traditional and has remained so. Modern psychology has indicated the extraordinary aptitude children enjoy in assimilating languages. The classic examples are "English youngsters born in India who learn not only one vernacular but speak with every native servant in whatever happens to be his dialect."[38] Linguists insist that students beyond 14 years of age have great difficulty in learning the pronunciation and therefore will seldom speak that language correctly. Since American students ordinarily begin foreign languages in the 9th grade at 14 years of age, the results of such instruction can be safely predicted and are disappointingly accurate. A late start in languages has other repercussions: it crowds the curriculum at a time when the student is becoming capable of the easier sciences.

The inception of foreign languages in the American college is even more subject to these criticisms. It also occasions others. Devoting attention to a language at this late stage might suggest to a beginner that knowledge of languages is the ideal of educa-

tion. Fluency in several languages is a highly useful intellectual asset, yet it cannot be seriously proposed as the ultimate object of the human intellect nor of education. English, French and German students each of whom understand the proofs for the existence of God in his native tongue know precisely the same doctrine. If one can read the proofs in another language, he has not increased his knowledge at all. In brief, if education concerns reality and not words or sounds, languages should be studied at a youthful age when they can be learned quickly and do not interfere with more important matters.

While the study of languages should be promoted, it should not be advocated for false reasons. Father Ganss cites a common fallacy: "the teachers of Latin, in their efforts to defend its place in the curriculum, pointed to it as an effective means of imparting mental training. Their effort greatly promoted the disciplinary theory of education which held that the important thing in education is not what is learned but the shaping of the mind in the process of learning. The theory vaguely implies that the pupil will somehow acquire the wide knowledge or content of his education after graduation. This theory found perhaps its clearest and most influential expression through John Locke and Christian Wolff. Especially during the 19th century, Catholic educators in America drew heavily from this theory in formulating their philosophy of education. . . . In spite of all that the defenders of Latin have said, the populace at large has remained convinced that the training of mind it wants can also be procured with greater ease and efficiency, through other subjects such as mathematics, modern languages or sciences. As we shall see, the most recent scientific experiments of the psychologists have confirmed this opinion. The populace at large has also persisted in its opinion that cultural content, including literary form, can be obtained from subjects treated in the vernacular."[39]

2.

Rhetoric held an important place in the traditional plan for early education. In learning the forensic art, speeches delivered by famous orators or drawn from the dramatists were used to great advantage, as Aristotle's Rhetoric attests.[40] In time, the declamation and imitation of classical pieces naturally expanded to include a study of particular authors. In St. Ignatius' program, students each year from their 10th to 14th year read one poet and one prose stylist whose writings were carefully selected and

edited if good taste demanded it.[41] All this is in accord with Aristotle's principles. He had stated concerning painting (and it is therefore applicable to the other representational arts, namely, music, sculpture, drama and poetry) that "young men should be taught to look not at the work of Pauson (who pictured men as worse than they are, i.e., depraved) but at those of Polygnotes or any other painter or sculptor who expresses moral ideas."[42] Interestingly enough, this pagan levies demands in art at which our age balks "the director of education should be careful what stories or tales children hear." Further, "since indecency of speech leads soon to shameful actions, the young especially should not be allowed to repeat or hear anything of the sort. . . . And since we do not allow improper language, clearly we should also banish pictures or speeches from the stage which are indecent. . . . The legislator should not allow youths to be spectators of (immoral) comedy until they are of an age to sit at public tables and to drink strong wine; by that time education will have armed them against the evil influence of such representations."[43]

Concerning music, and by analogy the other representational arts, the Stagirite observes that its "study is suited to the stage of youth, for young persons will not, if they help, endure anything which is not sweetened by pleasure and music has a natural sweetness."[44]

Aristotle's full opinion on the educational position of the representational arts can now be seen. All representations have a recreational value; they also "have some influence on man's character."[45] Stories, books and paintings are carefully screened and then used to engender sound moral opinion in the young. As children mature, the representational arts are removed gradually from the school curriculum; they increasingly become extra-curricula activities. They are replaced by the moral and physical sciences which the educated adult will bring to bear on his entire life, including his recreation: he is "armed against the evil influences of (immoral) representations" and capable of appreciating the good imitations of art. Thus, it is enough for Aristotle that adult students have the opportunity to hear concerts, visit museums, see plays and read the poets in their leisure. For adults, unlike children, are expected to direct their activities to other ends than relaxation; their moral character is supposed to be more or less determined; finally they are expected to have certitude rather than opinion in matters where certitude is possible for them. All this does not have the love of science as its motive,

but the love of man. If man is capable of achieving moral science and does not do so, it is always possible that stronger impressions will impinge upon his untutored sensibilities, dissuading him from his former opinions. Moral science requires a certain familiarity with natural science and psychology; the first step to these sciences is mathematics.[46]

3.

Since Aristotle held that literature is more philosophical than history, his opinion on the latter's educational importance for adults may be easily inferred.[47] Since it is a commonplace statement that history is a science, it seems that the Stagirite's opinion is incorrect.

In his standard work "Guide to Historical Method," Father Garaghan, S.J., states:

> History . . . (includes) not only the reporting of particular facts, but also interpretation and generalization on them. The general truths which history can formulate are of two kinds: those not restricted to place and those thus restricted. Examples of the first kind are: Material prosperity tends to beget moral decay; extreme governmental repression provokes rebellion. An instance of the second kind is the statement that the Romans were skillful administrators. It is within the province of history to establish and state such generalizations. In fact, it is mainly from such broad, comprehensive truths that history derives whatever practical utility it has.[48]

Christopher Dawson uses slightly different terminology but he repeats much of this and makes a valuable addition.

> "What (the pure historian) wants to know is what actually happened at a particular time and place and what effect it had on the immediate future. Nevertheless, one must admit that if history had been left to these pure historians, it would never have attained the position it holds in the modern world. It was only when history entered into relations with philosophy and produced the new types of philosophical historians . . . that it became one of the great formative elements in modern thought. . . . The academic historian is right in insisting on the importance of the techniques of criticism and research. But the mastery of these techniques will not produce great history. For this something more is necessary — intuitive understanding, creative imagination and finally a universal vision transcending the relative limitations of the particular field of historical study . . . partaking more of the nature of religious contemplation than of scientific generalization."[49]

There are then three elements: the facts, the generalization based on these facts and the unity given the whole study. Daw-

son leaves no doubt of their relative value: he praises Gibbon for the "supreme architectonic power with which he disposes of his vast material and creates out of the shapeless mass an ordered and intelligible whole."[50]

The triangle drawn by Euclid when he proved that the angles of a triangle total 180 degrees has disappeared, so has Euclid. But there is this difference between the geometrical and historical singular: a new triangle can be drawn and its properties shown. Conclusions about Euclid himself must depend on the testimony of others. About geometrical conclusions there is certitude; the conclusions about Euclid are not held with certitude: the fear that new evidence may overthrow the credibility of present data always exists. History produces opinion, science gives certitude: Dawson observes that "each age makes its own past";[51] each age does not make its own Euclidean geometry.

The kind of general truths not restricted to time and place which history produces seem to be identical with conclusions reached in Ethics and Politics. The corrupting power of money can be gleaned from reading the morning papers, from considering the action of men clad in gray flannel suits, from introspection, even from reading Shaw's *Major Barbara*. Revolutions against oppressive governments are a commonplace in the past decade. If it is from truths like this that history derives its utility, Aristotle was well informed of its worth.

The second kind of general truth has historical elements. It is a conclusion and must be the product of a syllogism. The minor premiss is obviously that "the Romans did actions A, B, C and D. The major is that "all who do actions A, B, C and D are skillful administrators." It is true that history establishes the minor; but the major premiss is formulated with no more recourse to history than the truth that "material prosperity begets moral decay." This merely indicates that every historian must be learned in moral and political sciences. If he is not, then holding the major premiss of such general truths by opinion only, the historian cannot have certitude concerning his conclusion. The example of the Romans' administrative skill is a very easy conclusion to draw because the major premiss is readily obtained from induction. But an historical truth such as "the Greeks reached the high point in philosophy" shows more clearly the necessity for science. The major premiss involved would be "all who demonstrate the existence of a First Cause and the immortality of the human soul have achieved the high point in philoso-

phy." Such would involve a thorough grasp of physics, psychology and metaphysics.

The citation from Dawson underlines the need history has of science. If it bases its universal vision on opinion, it is apt to err. This is precisely the fault that Dawson uncovers in Toynbee, Spengler, Gibbon and Wells.[52] Further, some have doubted whether the knowledge Dawson describes is possible for man: it seems to resemble the knowledge of Divine Providence which God has reserved for Himself.[53] Thus, since history has need of science, it is upon the latter that the college curriculum should be based.

(c)

Catholic colleges have steadfastly maintained philosophy in the curriculum in the face of pressure exerted by other interests. But the question is whether the inclusion of modern science demands the exclusion of philosophy. Again, since the subject matter of some modern sciences seems the same as some parts of philosophy, should a parallel set of courses be established. To raise these questions is to raise the problem of the relation between Aristotelian and modern sciences. This has been debated elsewhere at great length.[54] The following considerations indicate the direction of such discussions.

A conclusion of Aristotelian science that St. Thomas cites as certain is the rotundity of the planet on which we live.[55] The Stagirite provided several proofs for this.[56] Two of them can be described briefly. When the earth interposes itself between the sun and the moon (which is illumined by the sun), the shadow that is cast on the moon is always circular. Again, some constellations visible in Greece, gradually slip over the horizon on successive nights as one journeys to Egypt. Since only the surface of the earth itself could interfere with the line of sight to the stars, and the constellations *gradually* disappeared from view, the earth's surface must be nearly spherical. A modern observer could repeat Aristotle's proofs in a more sophisticated way. He could notice the appearance of the Southern Cross in the night sky as he flew from Canada to Chile; he could check the visual images transmitted from a satellite orbiting 2000 miles above the earth's surface for indications of curvature. While seated before a television set in Florida and viewing an outdoor program originating from California, he could notice the shadow cast by a flagpole there differs from the shadow now being cast by a vertical object in his backyard. This difference could only be ascribed to a different

angle of incidence of the sun's rays, therefore the surface of the earth is curved. Other means devised since Aristotle's time prove the same conclusion.

It seems clear that if such demonstrations were included in the astronomy of the liberal arts college of the past, newer proofs should not be absent from their modern equivalent. Further, just as the course based on Ptolemey's Almagest contained much data that could not provide a certain conclusion,[57] modern data that are presently unproductive of certitude should not be excluded from the curriculum of the liberal arts.

(d)

It is true that sciences such as minerology and geology, are of little importance for general education. Still, caution should be exercised in excluding individual sciences, for as Aristotle notes about the lower biological species,

> if some have no graces to charm the sense, yet even these, by disclosing to intellectual perception the artistic spirit that designed them, give immense pleasure to all who can trace the links of causation . . . it would be strange if mimic representations of them were attractive, because they disclose the mimetic skill of the painter or sculpture, and the original realities themselves were not more interesting, to all at any rate who have eyes to discern the reasons that determined their formation."[58]

The necessity and hence desirability of every student pursuing moral science has already been indicated. Since this entails a study of natural science (particularly psychology) and logic (the instrument of all science), these subjects are also desirable for general education.

The multiplicity of the other physical sciences can be reduced to order in another way. The Stagirite has provided the key:

> Every systematic science, the humblest and the noblest alike, seem to admit of two distinct kinds of proficiency; one of which may properly be called scientic knowledge of the subject, while the other is a kind of educational acquaintance with it. For an educated man should be able to form a fair off-hand judgement as to the goodness or badness of the method used by a professor in his exposition. To be educated is in fact to be able to do this.[59]

Thus, for students who do not intend to specialize in chemistry or physics, an educational acquaintance with them suffices; the chemist and physicist must, of course, search for all demonstrations in his field, even those that seem jejune, since certain knowledge is never unimportant.[60]

The education acquaintance that the general student desires can be most easily obtained through study of mathematics. For example, a single differential equation finds analogous application in Newton's mechanics, in the theory of sound and in Maxwell's electromagnetic equations. Statistics forms the chief tool of the molecular distribution laws of Boltzman. It is also highly useful in sociology, psychology and biology as well as in commercial subjects. The non-Euclidean geometries are the key to Einstein's relativity theory and the astronomy of Hoyle and Gammow. Boolean algebra finds application in modern logic as well as in the electronic computing machines so widely used in commercial enterprises today. Careful selection among these and other topics would thus bring the general student up to date in a vast number of disciplines: he would be equipped to form a fair judgment on the methods of science in the age in which he is living. Evidently it would promote the unity of communication so sorely needed by the complex commercial, cultural and scientific ventures which are so common today.

## PART V: Applications

While there are several current movements in education that are not unlike certain aspects of the medieval arts program, there is only one that is a conscious attempt to organize the entire school program along the lines of the Thomistic theory indicated in Part III.

Most of the agitation concerns the elementary and high schools.[61] The Council for Basic Education favors a return to solid intellectual disciplines like history, literature, mathematics and languages in place of the social adjustment education that has spawned such courses as co-ed cooking and marketing for the home. The Council's recommendations are remarkably like the Quadrivium. Some attempts are underway to reorganize the mathematics of the high school. The formula of algebra, geometry, trigonometry and solid geometry is several centuries behind modern developments. It seems possible to regroup the matter in accord with later theories and to insert more recent discoveries. On the collegiate level, Dartmouth University has thoroughly revised its basic mathematics in the freshman and sophomore years. The Massachusetts Institute of Technology has undertaken a complete study of the physical and mathematical sciences offered in all levels of schooling. It has prepared a series of texts that incorporate elements of Einstein's relativity theory

in the high school course; it has also devised a series of laboratory experiments that illustrate basic physical laws without requiring expensive laboratory equipment. Early admissions to college have been tried under a Ford Foundation grant over a six year period in twelve colleges with gratifying results. On the other end of the academic scale, youthful initiation to language studies has underlined the wisdom of past ages.

But few of these agencies try to completely renovate the entire curriculum; none of them take a stand about the possibility of certitude in man's knowledge of the world and of himself. This is termed an "epistomological problem" and left to philosophers who, in turn, are left to themselves. The Xavier Plan for Liberal Education tackles both.[62] Years before Americans became conscious of the Russian 10 year school, the Religious Sisters of Mercy and the Dominican Fathers of the Albertus Magnus Lyceum advanced their own 10 year school: 6 years devoted to subjects analagous to the Trivium, 4 years for studies similar to the Quadrivium. Students enter college at 16 years of age and, without omitting study of non-scientific disciplines, they seek demonstrative knowledge in an integrated series of natural sciences. Theology is the crown of the Xavier plan, drawing upon the student's previously acquired science to increase his knowledge of what Almighty God has gratuitously revealed of Himself and His Providence over creatures. It is of course true that persons innocent of learning know through God's Revelation truths that the keenest minds could not attain unaided, but students by their vocation are called to an orderly study of reality and may not leave aside any of the tools fashioned by the labors of centuries to assist their inquiry.

[1] Cited in "Education in Review," New York Times, Sunday, November 17, 1957.

[2] Cited in "Sports Illustrated Magazine," February 27, 1958, p. 27.

[3] E. Harris Harbison, "Liberal Education and Christian Education," *The Christian Idea of Education* ed. Edmund Fuller. (New Haven: Yale University Press, 1957) p. 66. See also Jacques Maritain, *On Some Typical Aspects of Christian Education, ibid.*, p. 182, 192.

[4] W. W. Sawyer, *Prelude to Mathematics,* (Baltimore: Penguin Books, 1955), p. 29, 61, 63.

[5] A Dwight Culler, *The Imperial Intellect: A Study of Newman's Education Ideal,* (New Haven: Yale University Press, 1955) p. 16; 80.

[6] *Ibid.*, p. 16.

[7] *Ibid.*, p. 2.

[8] *Ibid.*, p. 116, 80.

[9] Cf. The Harvard Report, *General Education in a Free Society* (Cam-

bridge: Harvard University Press, 1945): "We think it would be serving no good purpose to require every student to take a course in philosophy," p. 209. The relation of philosophy and the liberal arts will be evident in Part III. The attitude of Ivy league colleges has perhaps altered somewhat in the past decade, but that of state colleges has not significantly changed in this regard.

10 Protagoras, the Sophist and the Republic Bks. II, III, VI, VII. See A. E. Taylor, *Plato, the Man And His Work,* (London: Methuen, 1952, 6th ed.) on these dialogues. Also John Wild *Plato's Theory of Man,* (Cambridge: Harvard University Press, 1946) especially chapters 2, 5, 7.

[11] *Rashdall's Medieval Universities,* I. p. 318, ed. Powicke and Emden, (London: Oxford University Press, 1936) George E. Ganss, S.J., *Saint Ignatius Idea of a Jesuit University,* (Milwaukee: Marquette University Press, 1954) p. 11, 50.

[12] Angelus Walz, O.P., *Saint Thomas Aquinas,* (Westminster: Newman Press, 1951) p. 21, 42, 53, 57, 124.

[13] Ganss, S.J., p. 11, 50.

[14] James J. Walsh, *Education of the Founding Fathers of the Republic,* (New York: Fordham University Press, 1935) p. 15, 20, 65, 101, 175, 331.

[15] Igino Giordani, *Pius X,* (Milwaukee: Bruce Publishing Company, 1954) p. 7, 11. Hieronymo Dal-Gal, *Pius X,* (Westminster: Newman Press, 1954) p. 10, 11.

[16] "Tres sunt partes philosophiae theoricae, subicet mathematica, physica et theologica" (Comment. in Metaph. VI, L.1; also Comm. Phys. L.1, 1.) Quoted by Pierre Conway, O.P., and George Friel, O.P., in "Farewell Philosophy." *New Scholasticism,* October, 1950, p. 368. The authors state "For them [Aristotle and St. Thomas] philosophy and science are simply two different names for the same thing." *Ibid.*

This tradition remained until Newton's time as the title of his great work indicates. Also, Cardinal Newman frequently used the terms interchangeably. See John Henry Cardinal Newman, *The Idea of a University* (ed. Charles Harold) (New York: Longman, Green and Company 1947) p. 260, 264, 313, 318, 381, 382, etc.

[17] *The Basic Works of Aristotle ed.* Richard McKeon, (New York: Random House, 1941). Nicomachean Ethics Books VI, ch. 3, 6, 1139 b. 14—35; 1140 b. 31—1141 a. 6. Hereafter all citations of Aristotle will be taken from this volume (unless otherwise indicated). Only the Bekker pagination will be given. The commentaries of St. Thomas Aquinas on Aristotle will not be indicated but perusing them on the passages cited from Aristotle is of great assistance in understanding the Stagirite's cryptic sentences.

[18] *Ibid.,* 1142 a 12; 995, 2, 12.

[19] H. I. Marrou, *A History of Education in Antiquity,* (New York: Sheed and Ward, 1956) p. 182. Rashdall 1, 441, 444, 462; III, 352.

[20] "*Summa Theologica Sancti Thomae Aquinatis,* Ia, q. 1, A. 2 corp. "music proceeds from principles known through arithmetic." Marrou, *op. cit.,* p. 181. James V. Mullaney, "Liberal Arts in the Aristotelian-Thomist Scheme of Knowledge," *The Thomist,* Oct. 1956, p. 483.

[21] Marrou, *ibid.,* p. 177. Mullaney, *ibid.,* 496.

[22] *Summa Theol.,* I, q. 1, A. 1, A. 2. Also cf., f.n., 56.

[23] Arist., *op. cit.,* 1354a 1; 1355a 5. Also St. Thomas Aquinas *Comm. in Post. An.,* L. I., n 6.

[24] Ganss, *op. cit.,* p. 58.

[25] For Cardinal Cajetan see Philip Hughes "*A Popular History of the Reformation*, (New York: Hanover House, 1957) p. 121-2. For Luis of Granada see "Introduction" to *Summa of the Christian Life*, Vol. I, trans. Jordan Aumann, O.P. (St. Louis: Herder, 1954. For Las Casas see Lewis Hanke, *Bartolome De Las Casas*, (Philadelphia: University of Pennsylvania Press, 1952).

[26] Quickly but not, of course, completely: Scores of new groups such as the Brothers of the Christian Schools have exerted great influence, older institutes have not ceased functioning, e.g. the Dominican University of Saint Thomas at Manila, P. I., founded in the 16th century and still flourishing.

[27] See f.n., 13.

[28] Ganss, *op. cit.*, p. 12-17; 157.

[29] Archbishop Whately was the center of Oxford's Aristotleanism in Newman's era. Even John Stuart Mill acknowledges Whately's ability *(System of Logic*, Introduction to 3rd edition). An inspiring teacher, Whately taught Newman logic and accepted his student's assistance in preparing a text in that subject. (Culler *op. cit.* p. 384) Also see Victor Lyle Dowdell, *Aristotle and Angelican Religious Thought*, (Itaca: Cornell University Press, 1942) ps. 27-84.

[30] Culler, *ibid.*, p. 99.

[31] Cicero cited Aristotle as a "flumen orationis aureum" (Acad. 2, 38, 119), Quintillian was equally liberal "eloquendi suavitas" (Inst. 10, 1, 83). These referred to Aristotle's (lost) Dialogues. One of them—the Protrepticus—was the model for the Hortensius of Cicero which so moved St. Augustine (Conf. Bk. III, ch. IV). "'*The Works of Aristotle*, Vol. XII Select Fragments ed. David Ross, (Oxford: Clarendon Press, 1952) p. 1-5; 27-56. Also Sir David Ross *Aristotle* 5th ed. (London: Methuen, 1949) ch. 1, IX.

[32] *Omnia Opera Sancti Thomae Aquinatis* ed. Leonis XIII, Tomus XVI (Rome, 1948) p. 207, 217, 219, 223, 225, 226.

[33] De Doctrina Christina, L, IV. c. 3.

[34] Ganss. *op. cit.*, p. 48.

[35] Ganss, *ibid.*, p. 49, 163.

[36] Bertrand Russell, *Education and the Good Life*, (New York: Boni and Liveieglit, 1926), p. 273. *The Philosophy of Bertrand Russell ed.* Paul A. Schlipp (Evanston: Northwestern University, 1944) p. 8. For Newman see *Culler* p. 2.

[37] George S. Counts, *Challenge of Soviet Education*, (New York: McGraw Company, 1957) p. 77.

[38] Susanne K. Langer, *Philosophy in a New Key*, (New York: Pelican Books, 1948) p. 99.

[39] Ganss, *op. cit.*, 219.

[40] Aristotle, *op. cit.*, 1397b1, 1398b1, 1400b5.

[41] Ganss, *op. cit.*, p. 58.

[42] Aristotle, *op. cit.*, 1340a36, 1449a5.

[43] *Ibid.*, 1336a30—b24.

[44] *Ibid.*, 1340b15.

[45] *Ibid.*, 1340a6.

[46] *Ibid.*, 1139a1-35, 1142a15, 1025b18—1026a30.

[47] *Ibid.*, 1451b5.

[48] Gilbert Garraghan, S.J., *A Guide to Historical Method* (New York: Fordham University Press, 1946) p. 39.

[49] Christopher Dawson, *Dynamics of World History* ed. John J. Mulloy (New York: Sheed and Ward, 1956) p. 287-8.
[50] Dawson, *ibid.*, p. 332, 394.
[51] Dawson, *ibid.*, p. 352.
[52] Dawson, *ibid.*, ps. 400; 376, 378, 381; 346; 367; 466.
[53] Francis Kearney, O.F.M. "On Cassirer's Conception of Art and History," *Laval Theologique et Philosophique*, 1945. ps. 145-149. Also Charles De Koninck "The Nature of Man and His Historical Being," *Laval Theologique et Philosophique*, 1949, p. 277.
[54] Benedict Ashley "The Role of Philosophy of Nature in Catholic Liberal Education," *Proceedings of American Catholic Philosophical Association*, 1956. p. 62-80. Conway and Friel, *op. cit.*
[55] *Summa Theol.*, I, q. 1, A 1, Ad 2, I, 1, 1, 2um.
[56] Arist. *op. cit.*, 297b20. William A. Wallace, O.P. "Some Demonstrations in the Philosophy of Nature," *Thomist Reader*, 1957, p. 99, 105.
[57] *Summa Theol.*, I, q. 32, A 2, Ad 2.
[58] Aristotle, *op. cit.*, 645a8.
[59] *Ibid.*, 639a1.
[60] Wallace, *op. cit.*, p. 114.
[61] Since the elements mentioned here are easily verified by consulting current literature, it seems sufficient to group them under this single citation. Council of Basic Education, *The Bulletin.* Walter C. Michels, "The Teaching of Elementary Physics," *Scientific American*, April 1958. E. P. Rosenbaum, "The Teaching of Elementary Mathematics," *Scientific American*, May 1958. Sister Mary Gabriel Phelan, S.S.J., "A Classroom Teacher Looks at Televised Instruction," *Bulletin of the National Catholic Educational Association*, February 1958. Dartmouth Alumni Magazine, October 1956, October 1957.
[62] Benedict Ashley, O.P., "Sacred Doctrine and Natural Science," *Proceedings of Society of Catholic College Teachers of Sacred Doctrine*, 1957. p. 24-28, 47-57. For a more detailed account of Xavier plan see Ashley *op. cit.* p. 80-85. This also contains a general bibliography of the Xavier Plan (p. 81) until 1956. See "The Saint Xavier Plan," by John Burke, O.P., in this issue.

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**Scientific progress cannot, as such, disturb the believer, who rather takes pleasure in serving it and who hails in every discovery a shining manifestation of the wisdom and grandeur of the Creator (PIUS XII).**

# THE SAINT XAVIER PLAN

**John Burke, O.P.**

THE RIGHT PROBLEM, at the right time, with the right solution, and civilization takes another step forward. Understanding the difficulty existing in any situation is a major step towards its ultimate resolution. This is true in the field of education as in all others. It is not sufficient in itself, of course, to merely formulate the problem, the right solution is equally necessary. Education, for example, in this country has progressed marvelously in the field of teaching methods, while at the same time it has not provided the country with well-educated children. Why? Fundamentally, educationists have failed to ask, much less to answer, certain ultimate questions. But upon the answers to these questions depends a proper understanding of the entire purpose, and therefore, nature of education.

St. Xavier College in Chicago, Illinois, since 1846 a leading institution in the education of Catholic women, has been plumbing the ultimate since its foundation. The result is "a vertical view of education," The Saint Xavier Plan for the Liberal Education of the Christian Person. The Plan received its first precise formulation in a Progress Report of the college's Self-Study issued in 1953. This was the climax to twenty years of asking the right questions. It summarized the conclusions of many soul-searching sessions in which curriculum, aims, procedures and effectiveness of St. Xavier were subjected to close faculty scrutiny.

The Sisters of Mercy, who have staffed St. Xavier from its beginnings, called in the Dominican Fathers from the Albertus Magnus Lyceum in River Forest, Illinois to aid them. These experts in the field of Thomistic philosophy and Catholic theology were able to render valuable advice in giving direction to the educational aspirations of the College. Furthermore, the Sisters, because they conduct elementary and secondary schools within

the Chicago vicinity, as well as the College itself, were in an ideal position to investigate educational content and procedures on all levels of instruction. For as the work progressed, it became increasingly evident to the Self-Study group that "education is a continuum, not only in school, but throughout life, and that many of our academic problems are the result of an artificial categorization by school levels."[1] Hence, the group examined the educational process as an organic whole and not merely as a series of carefully graded, separate and distinct specialties.

The Progress Report issued in 1953 was by no means the last word. At that time the conclusions were somewhere between "abstract generalizations and detailed proposals." Since that time, further refinements have been made and actual implementation of the conclusions has been carried out in several elementary and secondary schools staffed by the Sisters of Mercy. The entire program is being used at the College itself. Workshops and conferences in other Catholic schools are presently discussing its attributes and in some places have actually adopted certain of its features.

The Plan also owes a debt of gratitude to the Commission of American Citizenship of the Catholic University of America. This organization labored to establish a curriculum which would educate the Catholic laity of the United States according to the principles of St. Thomas Aquinas and the directives of the Popes. Fathers Walter Farrell, O.P., and Robert Slavin, O.P., took part in drawing up the philosophical principles of the Commission, while Sisters Mary Joan, O.P., and Mary Nona, O.P., made significant contributions in the field of elementary education.

The Self-Study proposed three basic questions which we will examine here. The right answers to these right questions constitute the St. Xavier Plan.

## "WHAT IS THE END OF MAN?"

This first and most basic question in education has been sadly neglected by modern educators. Yet, the end of man determines all his activities. And if the view of the Plan is correct, that education is a cooperative art whose sole aim is the making of a product—the educated person—then it is of absolute necessity to know the nature of the product and the purpose for which it is intended. To answer this question, the Plan employs the teaching of St. Thomas Aquinas concerning man's goal. The Angelic Doctor teaches that man is an intrinsic, organic, intelligent and

free unity which operates through diverse powers of both body and soul. Furthermore, the perfection of this unity consists in the perfect operation of all its powers. Each of these diverse powers, such as nutrition, reproduction, sensation, appetition, intelligence and free will, have their own proper objects, the attainment of which constitutes the perfection of man. Now it is the function of education to assist all these powers, in the attainment of their proper objects. But whereas the lower powers are restricted to particular things, the intellect and will seek to encompass all reality. Thus, the intellect and will are most properly the concern of the educator. In the case of the intellect, education develops man's power to know the truth; in the case of the will, man's power to love the good. When these natural powers have been modified by such good habits that man easily and pleasantly achieves both the true and the good, he is said to possess the intellectual and moral virtues. It is precisely because the intellect and will do reach out to all reality and not to just a part of it that the possession of their objects will render man happy. The operation by which man attains to this happiness is contemplation. Contemplation, then, is not a condition of rest or passivity which quickly results in ennui; on the contrary, it is a dynamic process of knowledge, intimately conjoined to love, by which man accomplishes the perfection of his nature and, consequently is rendered happy. Therefore, the Plan affirms that "if education is to prepare man for life and for happiness, it must be ultimately a preparation for contemplation. Its task must above all be the development of those virtues by which contemplation is possible, the virtues of wisdom, and the charity which wisdom presupposes and in which it flowers."[2]

## "WHAT PART DOES LIBERAL EDUCATION PLAY IN THE LIFE OF THE CHRISTIAN PERSON?"

Education as the Plan conceives of it is not the responsibility of the school alone. Instead, the school is only one of the agencies which are responsible for the education of the child. The Family, Church and State all play an essential role in assisting man in his search for happiness. Actually, the school is only that part of education:

> by which the human person developes the intellectual virtues, making use of the natural and supernatural lights given him by God, and with the cooperation of teachers who because of special competence in the

> liberal arts, and in particular in the arts and sciences, have been delegated to this task by Family, Church or State.[3]

The development of these habits, culminating in the acquiring of wisdom, is effected by the careful selection of principles and their orderly exposition according to the plan of St. Thomas and the educational experience of Western civilization. Such a procedure results in an integrated and continuous educational program extending from elementary school to college. Nor does such a program terminate in mere intellectualism. For sacred theology, the queen of the sciences, sees that although Christian education is ultimately for contemplation, it is contemplation of the supernatural order, which, being a free gift of God, must be merited by the wayfarer on earth through charity. Consequently, the Christian must grow in the virtues of Christ to be truly educated. Nevertheless, it remains the peculiar role of the school to teach those intellectual virtues whereby the truth is known, understood and communicated.

The Plan proposes, then, as the goal of liberal education the development of the intellectual powers with respect to all orders of human knowledge. Following St. Thomas, it distinguishes four of these orders. First, there is an order in reality which man's mind does not make, but merely knows or contemplates. The study of this order pertains to natural science and philosophy. Secondly, there is an order which the mind of man produces by its own activity. This pertains to logic, mathematics, grammar and the other arts, all generally known as the liberal arts. The third order, which has to do with human actions, is studied in the social sciences: ethics, politics, and economics. Finally, there is that order which is found in things made by human reason and pertains to the fine and useful arts. Since this division of human cognition is complete and exhaustive, it will constitute the subject matter to be taught, no matter what the level of learning.

On the other hand, these orders can be known in diverse ways, which will vary according to the ability, training, and maturity of the learner. So, for example, when the mind apprehends all four orders in an integrated manner, grasping all things in the light of their first principles and ultimate causes, it is said to possess the virtue of wisdom. It is this acquired wisdom which is the goal of the St. Xavier Plan. Furthermore, because it is the term of the learning process, all other studies are subordinated to it, resulting in an integrated program of education. For wisdom is not so much concerned with the discovery of new things, as

with reflection upon things already known. It contemplates those conclusions of the sciences which deal with things through their more proximate principles. It concerns itself with the arts, by which man judges correctly concerning things made by man. Wisdom presupposes, too, the habit of practical wisdom, by which the results of human actions are correctly and scientifically judged according to right reason and the moral law. Nor does it obscure the work of these subordinate virtues, but, retaining their clarity, wisdom unifies all the knowledge gained by them into one, integrated whole. And it is in this view of reality, on both the natural and supernatural levels, that man achieves his ultimate goal—happiness.

> "The goal of schooling, therefore, must be to bring the student as far as possible along the road toward wisdom."[4]

The St. Xavier Plan does not pretend to teach the infused Wisdom of the Holy Ghost, but it does have as its aim the instruction of the learner in the highest wisdoms which man can acquire by his own efforts: philosophy and sacred theology.

> Only these wisdoms help the student to see himself and his destiny, to find the significance in all details of life and the world, to open up to him his true and lasting life of contemplation. A schooling which fails to give the student these wisdoms may have equipped him to serve society, but it has not equipped him for personal happiness.[5]

## "HOW CAN THE SCHOOL SYSTEM EDUCATE LIBERALLY AND RELIGIOUSLY?"

The teacher, as he is understood by the Plan, once again following St. Thomas, is much like a doctor. Just as a doctor by his skillful use of the medical arts aids nature to heal itself, so too the teacher only acts in concert with the natural powers of the learner to advance him in knowledge. The person himself must learn. However, he is aided by the teacher who orders the subject matter in such a way that the learner more easily and quickly assimilates it. The teacher accomplishes this task by laying before the student the procedures which must be employed, the objects which are to be considered, the problems to be solved, the principles to be applied. Although the teacher is only a dispositive cause of knowledge, he is nevertheless a necessary one. For the road to wisdom is long, arduous, corduroyed with error and easily lost.

> Without the teacher, the student will either give up, or fall into absurdity.[6]

In addition, the school must provide a cardinal fundament of information which comes not only from the personal experience of reality, but also from the common experience of mankind. This matter must be taught in such a manner that the learner may grasp, retain and appreciate the facts presented to him.

It is in the light of the above considerations that the Plan proposes its order of learning, its second major contribution in the realm of modern education.

On the elementary level, the learner has two responsibilities: first, he must build up his basic fund of information; secondly, he must master the liberal arts by which this information can be understood and communicated. The second stage of his educational maturity occurs when the child begins to explain phenomena in terms of their proximate principles and causes. At the same time, he will see his own place in the universe and consider the means he must employ in order to gain his end. In such a consideration, he rises above the merely scientific and approaches the level of practical wisdom. Finally, he goes on to the consideration of the Divine in the light of faith by the study of sacred theology, the highest of the acquired wisdoms.

> Such a student will know that even this equipment with the intellectual virtues which the school has assisted him in acquiring is only a means to live the Christian life of Charity, placing at the service of Charity, a sound and enlightened wisdom, so that strong in love the Christian may merit in Christ the wisdom that is without shadow and is everlasting.[7]

## THE ELEMENTARY SCHOOL

Since the Sisters of Mercy do conduct elementary and secondary schools as well as St. Xavier College, they can implement this educational plan on all levels of study. As a result, the "continuum" aspect of education is respected from the earliest years of formal schooling until its completion and culmination at the college level. Under this scheme, the elementary school's curriculum is geared to provide the child with an ordered body of knowledge, acquired within a Christian atmosphere. This body of knowledge is complete not only as regards religious truths, but also as regards secular information. Moreover, the material is conveyed in a manner especially adapted to the mind of the young learner. Thus, for example, the child's innate capacity for wonder and delight at the beautiful is exploited to the fullest possible extent. In these first years, esthetic values found in the world will be punctuated. The secular elements are organized around some

truth known from religion, for example, the story of creation and Adam and Eve. In actual practice, this means an emphasis on the beautiful and good as seen coming from the hands of an All-loving Father.

This first step towards wisdom will consist of two main subjects. The first of these is the study of the pre-liberal arts—the three "R's." The second is "Our Heritage," the basic truths of our Western civilization which are required by every citizen. The latter requirement constitutes the pre-scientific study of the elementary school child and taken together with the former prepares the child for more advanced education in the high school.

The pre-liberal arts are divided into two main skills: that of the linguistic arts and that of the mathematical. The linguistic arts include those subjects now taught in most elementary schools: grammar, reading, writing, spelling. But in the St. Xavier Plan the emphasis is upon the manner of learning. Accordingly, these basic skills are taught through the utilization of logical principles. Furthermore, the pre-liberal arts are seen as necessary for logical thinking, clear communication of ideas, correct and valid judgments concerning reality. Consequently, these skills are the basic tools without which science and eventually wisdom are impossible. Proficiency in the linguistic arts is attained not only in English, but in another foreign language as well, preferably either French or Latin. This is a rather radical innovation in a milieux where foreign languages are left to the later years when their acquisition is less perfect and more arduous. Parallelling the linguistic skills at this level is arithmetic.

Under "Our Heritage," or the pre-scientific studies, are included nature study, Christian doctrine and social study. These, like the pre-liberal arts, are viewed under the light of the "continuum." In the elementary school, therefore, the concern is to build up a store of knowledge which will be the foundation for further study in later years. The study of nature and society grows out of the study of Christian doctrine, resulting in a world-view, ordered and integrated by Christian faith. This ordered view must be presented in a way particularly adapted to the young—vividly, imaginatively and highly unified. The truths of faith, seen against this fuller background of reality, can then be memorized catechetically. As the learner matures and advances in the educational curriculum, these different aspects of the world-view separate into the four major divisions of knowledge which are scientifically treated on the college level: the liberal

arts, nature study, social study, and Christian doctrine.

The logical structuring of the learning process by the Plan renders obsolete the system of carefully differentiated grades current in most educational institutions. At the schools conducted according to this plan, the student advances according to his own rate of development which is determined by the individual's capability. Although six years are seen as sufficient for the acquisition of the skills taught at the elementary level for the average and superior student, some may complete the requirements only after seven or even eight years. In like manner, the rate of advancement for each student varies from subject to subject. Under the non-graded system, a child may advance quickly in those areas in which he has no difficulties, but may be retarded in others which are more challenging to him. After the completion of the primary period, consisting of the first three years, a year of development is provided for the slower learner. This is repeated at the end of the second period, if it is required. The rate of advancement is determined by periodic achievement and diagnostic tests.

Continuity of effort is aided by the fact that teacher replacement is kept to a minimum. Contrary to popular educational usage under which the child is assigned to a new teacher each year, the same teacher remains with the group throughout each period. This ideal, however, may not be preserved if there should be evidence of teacher inefficiency, personality conflicts or similar contingencies.

It should be noted, also, that early and direct contact with Sacred Scripture itself and the great works of art and literature is fostered under the Plan. Therefore, with the completion of elementary school, the foundation has been laid for the more elaborate superstructure of the sciences and wisdoms. The basic tools for living the Christian life of charity will be in the learner's possession and he may turn his attention to the liberal arts as taught on the high school level.

## THE HIGH SCHOOL

Like the elementary school, the high school has two chief aims: to teach certain skills and to propose for assimilation an organized body of information. The first consists in the teaching of the liberal arts. The second is composed of courses in Christian doctrine, social studies and natural science. These last named are further and more advanced treatments of that material consid-

ered in the elementary school under the title, "Our Heritage." At present, the high school is a poor compromise between the often opposed requirements of further education, vocational training and immediate job preparation. As a result, the modern high school is unable to train its students adequately for any of these situations. Under the Plan, now being introduced in three Chicago high schools taught by the Sisters of Mercy, the high school has thrown off its compromise character and attained a new dignity based on its fulfillment of the needs common to all three types of student. Whatever the occupation of the student after graduation, he will require a mastery of his rational powers in his ability to think, understand and communicate. It is the goal of the liberal arts high school to give him that mastery. The St. Xavier Plan contends that:

> The liberal arts can be learned best when the person is young and still in a formative intellectual stage. High school years, therefore, are precious in the successful development of the person and should not be wasted learning things that can be acquired elsewhere or later. Therefore, in a free society the opportunity for a liberal arts education ought to be universal.[8]

Two basic skills comprise the liberal arts: logic (and the linguistic arts) and mathematics. In actual practice, each student takes a four-year English course which is taught according to logical principles. The entire learning process is centered upon "critical analysis," the art of analyzing and producing effective writing and speaking according to these principles. Included in the course is the theory and practice of poetics, rhetoric, dialectics and demonstrative logic. The conclusions arrived at here are applied to English composition, speech and the analysis of literary selections. Such training reaches its climax in the fourth year when all the modes of communication are reviewed and complete esthetic and scientific works are subjected to scrutiny following the norms established in the preceding three-year period. At the same time, the work started in the elementary school on a foreign language is continued along lines parallel to the English course. Moreover, a program in the fine arts applies the principles considered in the English course to the visual arts and music. Demonstrative logic is perfected and completed in algebra, geometry and the application of mathematics to scientific methods and procedures.

As has been noted, "Our Heritage" becomes three separate courses at this stage. The aim of these courses is to continue to unfold for the student the vast fund of information peculiar to

Western civilization and the result of Western experience. Although the method of instruction is more advanced than that of the previous years, the study of nature, the social sciences and Christian doctrine which comprise this phase of the high school program cannot be considered truly scientific. In the natural science course, for example, the concentration is on a descriptive treatment of man, his faculties and their objects, and his use of his environment. Hence, the course has more the character of a natural history course than that of a scientific discipline. In the last two years of this subject, however, elements of scientific procedure are introduced in "Methods and Techniques of Natural Science." It is here that mathematics and the scientific method are conjoined to natural history in order to permit the development of a full-fledged science. Such an approach to the study of nature well prepares the student for a complete scientific training on the college level.

In pursuing the social sciences, as was true in the study of nature, the stress is on the historical rather than on the scientific. However, the procedure espoused by the Plan differs from the usual history course because of the utilization of the liberal arts in the examination of social problems. Under the Plan, historical sources are submitted to logical scrutiny, moral principles are induced from historical facts, and new situations are weighed under the light of these inductions. For example, subsequent to certain historical surveys in the first three years, the senior year concerns itself with the contemporary American scene. It shows how Catholic moral standards, elaborated from the previous historical considerations, can be applied to modern social problems.

The course in Christian doctrine, primarily catechetical on the elementary level, advances in high school to theological reasoning concerning the truths of faith. It is not yet, however, the scientific method followed in college because it remains in personal rather than abstract terms. The student is encouraged to see the truths of religion as they relate to his own life. One method is to compare Christianity with other ways of life that men have tried and have found wanting. While the first year of the course is evolved from the reading of the Old Testament, the last three years are based on the New. The virtues, for example, are seen as exemplified in the life of Christ. Also treated are the Church, the sacraments and the problem of a Christian vocation in the modern world.

Just as the Bible provided the material by which the courses

presented in the elementary school were integrated, Christian doctrine on this more advanced level fulfills the same function. The liberal arts are employed in reading the Bible, while the study of man in natural science is related to the treatise on man in the first year course of Christian doctrine. And finally, social studies are used to understand Biblical history and to exemplify moral problems.

So conceived, the high school has a vital role in preparing the student for contemplation. And even if he should not continue his education at the college level, new horizons will have been opened to him. He will see more clearly his part in the total world picture and adjust himself more perfectly to the role assigned to him by Divine Providence. In this way, the student can more perfectly attain personal happiness.

## COLLEGE

> The chief purpose of St. Xavier College is to aid the person in her quest for a liberal education, so that she may be enabled to live a Catholic life in a democratic society.[9]

This liberal education at the college level is a balance of general education and specialization. As a result, the Plan distinguishes two phases in a college education. The first, general education, presupposes a knowledge of the liberal arts and the basic fund of information. It then introduces the student to the scientific pursuit of knowledge in the major fields of learning and provides him with an adequate foundation for subsequent specialization in an area of penetration. Possessed of a general education, the learner should be able to examine, judge, and appreciate the arts and sciences and manage his life according to the practical conclusions flowing from these judgments. In this way, the program of general education completes and complements the matter considered in the lower schools and prepares the way for further study.

The specialization phase is:

> A unified pattern of courses at a more mature level, centering on some specialized discipline or interest.[10]

In addition to the liberal arts, it presupposes the general education program, philosophy and theology. Because of his previous training, the student-specialist will be able to fit his subject into the universal plan of reality, without the unfortunate over-

specialization and rigid departmentalization which so often results from modern college education.

In college, the courses begun in the elementary and secondary schools are carried to their logical conclusion. The liberal arts having been mastered on the lower level, the college can devote itself, first, to a deeper penetration and appreciation of the arts themselves, and secondly, to the inculcation of the sciences properly so-called. For example, the college student studies the universe, not merely from an aesthetic viewpoint, but as a true science employing the scientific method and laboratory experimentation, and investigating special problems. Then, he uses philosophy to understand the conclusions of his science and to see the facts which he has observed as manifesting the existence of God in nature.

As a result, the four divisions of the college: Liberal Arts and the Humanities, Natural Science, Social Science, Philosophy and Theology are all united and crowned by the course in sacred theology. Here all that has gone before is utilized to study the *Summa Theologica* of St. Thomas Aquinas.

> Unless the student's mind is matured by the science of faith, the maturity conferred by the other intellectual disciplines will be fragmentary. . . . Working with the profoundest truths given to man, the student begins to see; to see purpose and pattern, nature and necessity, reality and relation; to develope a habit of mind that scrutinizes the world and all things in it and above it, and finds meaningful answers.[11]

FOOTNOTES

[1] Saint Xavier College, *The Saint Xavier College Self Study, The Liberal Education of the Christian Person, A Progress Report* (Chicago, 1953), preface, p. 1.

[2] *Ibid.*, p. 19.

[3] *Ibid.*, p. 23.

[4] Saint Xavier College, Report of Elementary Curriculum Committee, *Statement of Curriculum Elementary School* (Chicago, 1957), p. 5.

[5] Self Study, *op. cit.*, p. 28.

[6] *Ibid.*, p. 23.

[7] *Ibid.*, p. 39.

[8] Statement of Curriculum Elementary School, *op. cit.*, p. 6.

[9] *Saint Xavier College, Announcements 1957-1959,* (Chicago, 1957), Vol. XLIII, No. 1, p. 11.

[10] *Ibid.*, p. 18.

[11] *Ibid.*, 17-18.

# THE PROMISE OF NEW LIFE

## An Analysis of Christopher Dawson's Program of Christian Culture

**William Seaver, O.P.**

THE RECENT PROPOSALS of Christopher Dawson for making the study of Christian culture the core of the Catholic university curriculum form an organic whole with his socio-historical studies which have been a life-time endeavour and which have found expression in numerous learned books and essays. In the brief articles which Mr. Dawson wrote to explain his program, principally for *The Commonweal,* much of this essential background material had to be taken for granted. With many of Mr. Dawson's "hidden" postulates unfamiliar to those who took up their pens to comment on his proposal, it was inevitable that what was only partially understood should receive a reception often less than enthusiastic. After some of the unsympathetic comments found their way to England, Dawson wrote to *The Commonweal* that he was

> somewhat disconcerted by the violence of the reactions aroused by my suggestions for the study of Christian culture in Catholic universities. I certainly did not realize that there was an influential body of Catholics who reacted to the words "Christendom" and "Christian Culture" in the same way as a bull reacts to a red cloth."[1]

It is the purpose of this present article, in the first place, to isolate from Dawson's socio-historical studies some of his essential postulates and show, at least in part, how these postulates give a certain compelling logic and urgency to his suggestions for the study of Christian culture. His program for the study of Christian culture will then be examined in the light of this general teaching. Finally, certain objections and difficulties offered by those who have commented on the Dawson plan will be considered.

By 1900, as Christopher Dawson himself has often indicated the new science of Comparative Religion had replaced Natural Theology as the only valid approach to a study of the historic religions. Since

it denied Natural Theology, which led by reason to the knowledge of a Transcendent Being, Comparative Religion reduced all religious phenomena to "a museum of dead cults and anthropological curiosities." It was only to be expected, then, that most sociologists, taking their lead from the anthropologists, would deny to religion a formative role in the development of culture. It is Christopher Dawson's special achievement that he has taken the findings of later anthropologists, more scientific and impartial in their approach, to trace out religion's autonomous, dynamic influence upon the course of history.

In his study of religion's influence upon history Dawson has used all the sciences to assist him in his researches: theology, metaphysics, psychology, anthropology, and so on. Thus, while denying many of William James' conclusions, Dawson credits James' emphasis upon the study of the unconscious as having a revolutionary effect on the study of religion. Taking his lead from William James' explorations of the unconscious, Dawson saw that in the primitive culture, which was essentially religious, there was a close co-operation between man's unconscious and his external, rational activity. Agriculture, the art of writing, astronomy, were by-products of the elaborate cults by which man tried to express his dependence on some external power which simultaneously sustained and dwarfed his own existence.

Dawson has never tired of discovering religion's creative role in history. He sees a religious inspiration behind the first creative works of every culture. Religion, he believes, has also been the great energizer which has set all later cultural changes in motion. Believing that neither an inferential rational knowledge, nor a supernatural revelation explains the primitive cults, Dawson suggest a metaphysical intuition, "an obscure but profound and continuous intuition of God" as the source of man's first experience of spiritual reality.[2] While the co-operation of the psyche, the source of man's religious sense, and his exterior, social activity to produce new and higher forms of culture has been the usual pattern of history, in the 20th century man there often exists an abnormal divorce between the psyche and reason. Caught up in external efforts, and, in his scientific power, seemingly less dependent on any outside assistance, modern man has neglected that introversion which is the well-spring of all religious inspiration. Dawson could not have expressed the matter more emphatically than when he insisted that what distinguishes the religious from an irreligious person is a difference between levels of consciousness.

One primary goal of Catholic education in the present era, then,

beyond the imparting of doctrine and the dialectical proofs of truths common to Faith and reason, must be to emphasize the outstanding examples of the co-operation of the psyche and reason, religion and activity in the Christian man. The Liturgy, for instance, which is a preeminent example of this organic relation between Christianity and a given culture, must be studied in its historical development and in its present potentialities to direct man's attention and energies to spiritual goals. It is not the well-informed Christian whose head is crammed with responses learned in an Apologetic's course and with the elements of a systematic course in philosophy and theology (necessary as these are), but the integral Christian who has studied his Christian past in its sociological dimensions and has considered and even experienced Christianity's creative power to transform society, who meets the Church's great present need. Such a Christian has the best chance to preserve his own heritage since he sees its pertinence to every department of his life, and, at the same time, though part of a minority group, seeks to discover ways and means of penetrating a secularized society with Christianity's spiritual influence.

## A LIVING PAST

Making the Incarnation history's focal-point, Dawson demonstrates that for the Christian the past can never be dead. History is the story of the divine plan in time, a process which is still reaching towards its fulfillment. Christianity's nineteen centuries are nineteen chapters in an uncompleted book. They must be carefully studied according to many approaches if Christianity's dynamic role is to be appreciated, and if the origins of its present crises are to be discovered.

Just as the psychic disorders of the adult must be traced back to the influences of childhood, so too Christianity's abnormal estrangement from society can only be understood by studying its "case-history" in its entirety. The psychiatrist cannot reasonably be accused of flying from the face of reality because of his preoccupation with the past. So, neither is the modern Christian the victim of a ghetto-complex if he studies his past to understand his present mission and the means at his disposal to accomplish it.

Of all the world's religions Christianity has shown itself to be the most potent dynamic force in transforming society. This is because Christianity was a conscious effort while the pagan religions had been instinctive cults. This spirit of moral effort, the consciousness of moral responsibility, says Dawson, may well be the essential note

of Western Culture. If this moral effort were not enough in itself, Christianity's central doctrine of the salvation of the integral man, body as well as soul, would inevitably exert a profound influence on the cultural process.

This does not mean, however, that Christianity's ability to accomplish its social mission is independent of the cultural and political environment in which it finds itself. In Christian Byzantium the Church became so closely identified with the social order that its potential to influence society never gained free scope. For in the East Christianity encountered a highly developed culture of Graeco-Roman origins, and the vast and complex machinery of government of a semi-oriental monarchy, totalitarian in its demands and hostile to any autonomous spiritual power. In the West, on the other hand, conditions were uniquely favorable to Christianity's efforts to reform society according to its own code. Here, Christianity which brought with it the cultural traditions of the Romans and the Greeks and its own ecclesiastical organization, confronted primitive, tribal societies who possessed the most elementary cultural and political institutions. Because of their dependence on the Church's cultural resources, the Western tribes had to permit the Church's spiritual leadership within society. This permeation of Western society was a gradual thing, and, in fact, never reached its completion. The nearest approach to the total transformation of Western civilization by Christian principles came in the 13th century. For Dawson, St. Francis of Assisi is Christianity's organic expression in Western man. St. Francis resolved in himself the conflict between religion and culture, Faith and Life; the barriers of race and social tradition were broken through.

Yet, in the 13th century, the apogee of the Church's influence, dormant powers, hostile to its spiritual hegemony, begin slowly to assert themselves. From the 14th century to the present, from Nominalism to Communism, Europe's institutions have become increasingly secular in structure and orientation. It would be beyond the mark to discuss here, in any detail, the progress of this secularizing influence in Western society, an influence which appears to have achieved a near-total victory in the 20th century "isms." Yet, some mention must be made of the high-points in this process, in so far as they have consciously shaped the form and content of Dawson's educational program.

With the Church playing the role of cultural matrix in Western society through the monastic foundations and later through the mixed religious orders, it is not surprising that the higher organs

of culture should receive from her their spiritual form and unity. Until the Renaissance, in fact, there was no spiritual power in Western society which did not acknowledge its subordination to the Church. The Church's spiritual hegemony gave to the West a unity of outlook and purpose which made the achievements of the Middle Ages possible. Unfortunately, culture and clerical learning had become identified. Even in the medieval university the layman had no established place. When, in the Renaissance period, a genuine lay culture did come into being it assumed a consciously secular orientation almost as a matter of course. In this way an independent ideal of lay culture sprang into existence, an independent spiritual power which refused to follow the Church's guidance, though the Papacy had been the chief patron of the new humanist learning.

> The consequent division of culture into two halves corresponded to the social division between clergy and laity. While the clergy studied the Bible and the Fathers, the laity studied the classics; while the clergy studied the history of the Church, the laity studied the history of the State; while the clergy studied the traditional Christian philosophy, the laity studied the philosophers of pagan antiquity and the new natural science. No doubt the division was not so sharp and schematic as this, but it did undoubtedly lead to an increasing neglect of the traditional culture as a whole by the laity. And when we remember how for the last four hundred years the sphere of lay education has been steadily widening, and that of clerical education has been narrowing, it is difficult to exaggerate the effects of this division on the secularization of modern civilization.[3]

The Church's cultural hegemony had now been broken. Even in Italy, the reassertion of the native element in the culture, the national effort to free the Latin world from Gothic barbarism, saw scholars, clerical as well as lay, spurning a thousand years of Christian history and erecting a wall between the European mind and medieval culture.

While the Italian Renaissance gave to lay culture a consciously secular purpose, the Reformation tended to rob Christian culture of its aesthetic elements. Luther's extreme theological dualism between Faith and Works left no place for a positive conception of Christian culture. His exaggerated supernaturalism, with its preoccupation with the Bible and the preaching of the Word, destroyed the liturgical character of the popular culture. An impoverished and viscerated Christian culture thus became secularism's easy prey in Nordic Europe at least, and the Protestant intellectual's lack of rapport with his culture has been a perennial trait of continental Protestantism.

## UNSUBSTANTIAL SHADOWS

Dawson's basic premises may be thus simply put: religion has been throughout history the dynamic force behind all great cultural changes; Christianity, partly because of its intrinsic vitality, partly because the matter was so well disposed, has placed its indelible stamp on Western civilization. But if the English Revolution of 1688 marks the end of all attempts to establish society on a religious basis, and if from that point the state successfully imposes a virtual quarantine upon Christianity's social influence, it would seem that the Dawson thesis breaks down when it is applied to Post-Reformation Europe. It must be borne in mind, however, that Dawson is speaking of a normal state of affairs, and that he has never tired of showing how there has come about in Western society an unnatural divorce between religion and culture. Yet, those who were most eager to throw over their Christian heritage were often the very ones who were most indebted to it. Something which has entered so completely into the blood-stream of Europe's life as has the Christian mystique, creates certain instinctive attitudes and habits of thought. And even beyond his Christian atavisms, there is in the post-Christian that need to be a part of a holy community which has been characteristic of men everywhere and in all periods of history. The Christian, steeped in his Christian culture, is in a better position to understand modern secularized culture than the secularist himself. He can see the Christian influence in Robespierre's civic cult, in 19th century Liberalism, in humanitariansm "the peculiar possession of a people who have worshipped for centuries the Divine Humanity," and in the proletarian revolutions, a decisive factor missed by the secularist because of a blind spot on his field of vision. The secularist often fails to detect this unconscious Christian influence because spiritual movements like Liberalism and Communism, precisely because they deny their Christian parentage, often compound the crass materialism they set out to battle. But the Christian holds the ideological key. In studying his Christian past he is plunging ever deeper into the heart of the neo-pagan present.

In proposing a program of Christian education based on a systematic study of Christian culture, Christopher Dawson is doing a great deal more than offering an alternate curriculum. Guided by his historical studies he is proposing the systematic study of Christian culture as a calculated means of respiritualizing Western society. Dawson has observed with concern the growing isolation of the Church from social reality. While the modern state has taken on many of the features of a church, the Church itself has retreated to

isolated strongholds, to the inner life of its members. The Reformation with its hostility to traditional Christian culture, and secularism, dominating the consciousness of the popular mind, effectively killed the popular religious culture. The press and the other mass media of communication occupy the psychic territory once held by the Church's Liturgy and the sacred art, music and poetry which it inspired. The Church, effectively neutralized by religious division, anticlericalism, neo-paganism and the totalitarian state, in her efforts "to inspire and mould the subordinate categories of social life" has herself become *de facto* a secondary society and appears to the modern to have nothing to offer in answer to his own personal and social needs.

The Church must again become the informing principle of Western society. Now one among many competing organs of culture lost in the jostling crowd, the Church, while not monopolizing culture, must reclaim for itself its rightful share to disseminate Christian culture in the full sociological sense of that word.

If the modern Catholic must live on sheer Faith, disinherited of his Christian culture, he will find himself naked in an alien culture. Discouraged by a feeling of cultural inferiority and social estrangement, he will be entirely overwhelmed "by the tide of circumambient materialism." The graduate of our Catholic institutions of learning needs more than knowledge. Our idea of culture, as Dawson points out, has become over-cerebralized and over-competitive. Education has always meant *the transmission of a culture,* and Christian education, in particular, with its emphasis upon the salvation of the integral nature, has always been a discipline of the whole man. The point at which Catholic educators might part company with Dawson would be precisely in his contention that

> The central problem of the Catholic educationalist is a sociological one; how to make students culturally conscious of their religion; otherwise they will be divided personalities with a Christian faith and a pagan culture which contradict one another.[4]

Christians in the Atomic Age must recover the sociological oneness and wholeness that characterized the Christians of the New Testament. Yet, the transmission of Christian culture is not to be for purely defensive ends. The chief obstacle to the spread of Christian influence, remarks Dawson, is the failure of believers to be aware of the profundity and dynamism of this Christian tradition; as in the past, so today, it is only through the medium of a culture that the Faith can penetrate civilization and transform the thought and ideology of modern society.

The attitude of scholars, both Catholic and non-Catholic, to the Middle Ages has grown considerably more sympathetic since the Enlightenment when Voltaire described Europe's Christian millennium as "the barren prospect of a thousand years of stupidity and barbarism." Yet, the prejudice against the Christian millennium, a part of the 20th century man's inheritance from the Renaissance, remains so strong that Christian culture has never received recognition as worthy to be the core of the curriculum, even in Catholic Liberal Arts Universities. Christian culture's immense wealth as a living world tradition has been tapped only by the specialists and then for their own purposes. Today, classical humanism, which has served as a bond of intellectual and artistic unity between the two halves of a divided Christendom, has been replaced in the curriculum by scientific specialisms. Dawson nominates Christian culture for the needed integrating, humanizing element. Dawson cautions that if an integrating principle is not found to replace classical humanism, there will be a complete break in the continuity of the educational tradition. Such a lapse inevitably means the demise of the previous culture.

Dawson defines Christian culture as "the Christian way of life in its historical development"; or again, as "the actual recontre of Christianity with human life in terms of history and sociology." The study of this historical process has peremptory claims on the attention of Western man. It manifests in a special way the fulfillment of the divine purpose in history. Considered on a natural level, it is one of the four great world cultures, and through Europe's colonial empires in the 19th century has the best claim to being called a universal, world culture.

Consistent with his belief that a culture should be studied especially in its "classical moments," Dawson suggests the Byzantine, Gothic and Baroque phases as desirable areas of concentration. He believes that Christian culture should be studied principally through works of synthesis, and that the curriculum "should not base itself on the textual study of the Christian classics to anything like the degree that the old classical education did with its authors." [5] Relying on the right book of synthesis leading the student on to further reading and study, Dawson feels that such a synthesis will in the end prove far more rewarding than an out-sized, somewhat featureless program of great books or extracts.

In "Christian Culture Its Meaning and Its Value," *Jubilee,* May, 1956, Dawson for the first time got down to the specific details of a curriculum. Here he indicated six desirable elements: I. Basic Theological Principles; II. Literary Traditions; III. Christian Social In-

situtions; IV. Christian Thought; V. Christian History; VI. Post-Medieval Social and Economic Development. Faithful to his ideal of a sociological approach, he has been careful to include all phases of the Christian culture.

At least three of Dawson's "Basic Theological Principles" may cause some surprise: F. The Cult of the Saints; G. The Holy Places of Christendom; H. The Holy Images: Christian Art in its relation to culture. The cult of the saints has been included largely because of its historic importance in the period following the fall of the Empire in the West. As Dawson points out: "It was only in the world of Christian mythology that the transfusion of the Christian faith and ethics with the barbaric traditions of the new peoples of the West could be achieved." [6] The holy places of Christendom are important because the great pilgrimage routes were in the Middle Ages "the chief channels of cultural influences." The holy images show the organic relation that existed between religion and culture and witness to the Church's sociological impact on Western society. Dawson, of course, also includes among his Theological Principles the relation of the Liturgy to culture, since till the Reformation the Liturgy became increasingly the center of Christian culture. Poetry, music and art found their expression in the Liturgy.

## PARIS AND CHARTRES

For Dominicans the most crucial question raised by Dawson's plan is the effect it would have on the place of Theology in the curriculum. While insisting that he does not wish to reduce the role of Theology in education, he recalls that Theology has always been the crown, not the foundation of the Christian educative process. He cannot conceive of a Liberal Arts curriculum which would not have a humanist center, in preference to one that was theological or metaphysical.

Since in worship religion touches the individual psyche, the fundamental religious classics most rewarding in classroom use, Dawson believes, are not the works of St. Augustine or St. Thomas, but the Bible, Missal, Breviary and the *Acta Sanctorum*. Foundations for these basic Christian classics must be laid in the primary and secondary schools, with courses in Sacred Scripture, Catholic Liturgy and Worship—the dramatization of theology. Further, Dawson would like to see Theology as a whole more completely integrated with its historical context, while Dogmatic Theology, in particular, should be related to contemporary Mystical Theology.

Why is the appreciation of Theology's historical context so important to Dawson? Precisely because Dawson feels that the heresies and doctrinal disputes which have so often produced the defining Councils are frequently the expression of a duality of culture. In the Eastern Christian Empire, for instance, Dawson sees the reassertion of the native cultures of the subject oriental peoples, not on a cultural level, but rather in abstract theological disputes. Again, when Bulgaria was conquered by Constantinople in the 9th century, the Bogomiles found in "the fundamental world-refusal of oriental dualism" an escape from Orthodoxy which had become identified with the Byzantine overlord. Applying these same principles to the Protestant Reformation, Dawson calls it a Nordic revolt. The Reformation was the counterpart of the Renaissance; the one made Southern Europe's culture more exclusively Latin; the other made the culture of Northern Europe more exclusively Teutonic. So, to appreciate the origin and significance of a given heresy or schism a sociological analysis is usually essential.

Few would disagree with Dawson in according to the Bible, Missal, Breviary and *Acta Sanctorum* an important place in a religion course. The renewed emphasis of theologians upon the revealed fonts of their science may perhaps point toward a solution. A conscious effort to relate Scripture studies to the theological courses and to show history's influence upon Theology's development (an effort already being made in a number of Catholic colleges) would considerably narrow the area of difference between Dawson's Christian Culture Plan and curricula which would make Theology the integrating element. Dawson has no desire, it is true, to curtail Theology's role in education. Yet, unless some compromise were made between the two points of view, e.g., by bringing out Theology's sociological features and consciously relating it to Scripture and the Liturgy, but with Theology remaining at the center of the curriculum, it is difficult to see how as demanding a subject as Theology could be taught at all. Some hold, of course, that systematic courses in Theology and Philosophy should not be attempted on the college level as beyond the average student's capacity. The truth of this assertion is best tested against the actual teaching experiences of those engaged in conducting such courses. While a superior text and a resourceful teacher are both essentials, the gratifying benefits that have been realized, despite the difficulties encountered, make the effort more than worthwhile.

Under section No. 6 of his Plan "Post-Medieval Social and Economic Developments" Dawson has listed "Christianity and the American Revolution" and "Christian cultural traditions in

the U.S.: a study of American 19th century society as the result of the pattern of Free Church competitive enterprises." Dawson realizes that an organic relation must be established between the student's living culture and the culture he desires to study. Since he drew up this curriculum for American Catholic colleges Dawson left room in his Plan for the study of American institutions precisely in their order to the Christian heritage.

Until now the realm of culture in the democratic countries has remained a no-man's land. Dawson is convinced that the democratic state's "hands-off" policy towards its cultural institutions is rapidly becoming a thing of the past. If the democratic mystique becomes the principle of national union and the source of spiritual energy, divided spiritual loyalties cannot be tolerated. John Dewey's concept of education was almost purely religious. For him education exists to serve democracy and to form a spiritual community. Education thus becomes the instrument of politics and the curriculum becomes centered on a study of the national culture. Universal education, in fact, once it is enrolled in the service of the state, inevitably comes into conflict with the Church, which is also a universal institution and is also directly concerned with the human mind and the formation of character. With political ideology unseating science itself as the ultimate authority in education and culture, it should come as no surprise when American Catholic education is branded as divisive. Catholic educators in this country must show democracy's debt to the Christian heritage and prove that it offers the best guarantee of the safety of our democratic institutions against the totalitarian tendencies inherent in a mechanized, mass society.

Some of the objections brought against the Dawson Plan have already been taken up, at least implicitly or in passing; the study of Christian culture is retrograde and marks the beginning of a retreat to Christian ghettos; it would neglect the examination of secularism, our present foe; it would relegate Theology to the sidelines (an apprehension which is not entirely groundless).

Another objection offered is that Christian culture itself cannot be understood without an appreciation of the classical culture of Greece and Rome for which Dawson makes little or no provision. Dawson answers that the specialized study of the classics and the culture that produced them should be the work of the Liberal Arts high school.

One of the great advantages of the old classical education

was that it involved the study of only two languages, literatures and histories. How then is Christian culture to be encompassed in a college curriculum if it involves the study of Europe's twenty or more vernacular literatures? Dawson feels that the problem presented by the vernacular literatures is largely offset by the fact that each European people possesses its own approach to the common culture of Christendom through its literature and history. In addition to the learning of one vernacular, preferably French, the Catholic student would also be expected to have mastered Medieval Latin so that the Christian classics might be studied in their originals. While Dawson frankly admits that no literature is less read or less readable than that of the Dark Ages (only a few specimens retain any literary vitality or human interest) he suggests that this period could be very well covered by a good historical synthesis.

Mr. Dawson readily concedes that the utilitarian demands made on our Catholic colleges may make it impossible to place Christian culture at the core of the curriculum. In addition, many collegians would be hopelessly unequipped to embark on such a course (Medieval Latin, a vernacular, etc.), so that it might prove impracticable to give the program too broad an extension, especially in its early stages. Yet, the Oxford Movement in England showed what even a small number of integral, zealous Christians can do to influence a neutral or hostile environment. It cannot be too strongly emphasized that for Mr. Dawson even the highly educated Catholic is ignorant of his Christian heritage in its cultural dimensions and as a living tradition. Yet, as he is only too well aware, it is not until a culture is dying that we bother to study it.

Mr. Dawson drawing on his profound historical knowledge has made most valuable suggestions as to how the Christian may best utilize the unsuspected treasures of his Christian heritage :—

> . . . this sacred tradition remains like a river in the desert, and a genuine religious education can still use it to irrigate the thirsty lands and to change the face of the world with the promise of new life.[7]

[1] *The Commonweal,* April 1, 1955: Communications.

[2] *Enquiries into Religion and Culture,* p. 194.

[3] "Christian Culture, Its Meaning and Its Value," Christopher Dawson. *Jubilee,* May, 1956.

[4] "Problems of Christian Culture," *The Commonweal,* April 15, 1955.

[5] "Problems of Christian Culture," *ibid.*

[6] *Religion and the Rise of Western Culture,* p. 34.

[7] *Understanding Europe,* p. 255.

## THE REVEREND

## EDWARD CONSTANTIUS LAMORE

Father Edward C. LaMore, O.P., nationally known playwright and lecturer, died August 11, 1958, in St. Joseph's Hospital, Hot Springs, Ark., where he had been an arthritic patient for five years.

Father LaMore, author of *Lily of the Mohawks* and *Even Unto Death,* is one of the founders of the Black Friars Guild, a national Catholic theater group. As a lecturer on modern ethical and social problems, modern errors in Theology, child psychology and the relationship between church and state, primarily before non-Catholic audiences, this versatile Dominican priest earned the respect of all who came into contact with him. In 1957, he celebrated his silver jubilee in the priesthood at Hot Springs.

Edward LaMore was born in Utica, New York, September 9, 1904, son of the late Mr. and Mrs. Edward F. LaMore. His early education was obtained at the local schools in the city, Kernan School and Utica Free Academy. He received his high school education at Aquinas High School in Columbus, Ohio, and later attended Providence College in Providence, Rhode Island. On September 8, 1925, the Dominican habit was bestowed upon him at St. Rose Priory in Springfield, Kentucky. A year and a day later, having made his profession of vows, the young Religious was assigned to the Dominican House of Studies in River Forest, Illinois, to begin the study of Philosophy. His Theological studies were taken at St. Joseph's Priory in Somerset, Ohio, and at the House of Studies in Washington, D. C. Father LaMore was ordained in St. Dominic's Church in Washington, D. C., on May 20, 1932, by Archbishop Michael J. Curley of Baltimore, Maryland.

After ordination the young priest pursued graduate studies at the Catholic University of America where he earned a Ph.D. Upon the completion of his studies, the Provincial assigned him to teach at Providence College where he lectured from 1935 to 1940. Teaching assignments at Siena Heights College, Adrian,

Michigan, Mercy College, Pittsburgh and the Catholic Intercontinental Press, New York City, occupied him for the next thirteen years. In 1953 at St. Joseph Nursing Home School in Hot Springs, Ark., where he was confined to a wheel chair, Father LaMore began to teach the student nurses medical ethics and psychology —an assignment that lasted until his recent death.

On August 18, 1958, the Rev. E. L. Phillipps, O.P., a lifelong friend of the family, celebrated a Solemn High Requiem Mass at St. Vincent Ferrer's in New York City. The Rev. J. G. Joyce, O.P., Pastor of St. Gertrude's Church in Cincinnati, was the deacon for the Mass and the Rev. T. A. Joyce, O.P. of St. Vincent Ferrer's, was the subdeacon. The eulogy was preached by the Very Rev. R. B. Johannsen, O.P., P.G., Pastor of St. Peter's in Memphis. The acolytes for the Mass were the Rev. W. A. Murtaugh, O.P. and the Rev. J. F. Monroe, O.P. The Very Rev. William D. Marrin, O.P., Provincial of St. Joseph's Province, was present for the funeral Mass along with a large number of Dominican Priests and Brothers.

Father LaMore leaves a sister, Miss Henrietta M. LaMore of Utica and a brother, Harold A. LaMore of Miami, Florida. To Father LaMore's sister and brother and to all his relatives and friends, *Dominicana* offers its sympathy on the loss of this zealous and beloved priest. May he rest in peace!

## THE REVEREND

## JOSEPH CHRISTOPHER PINO

Father Joseph C. Pino, O.P., after celebrating the 6:30 Mass at St. Andrew's Church in Cincinnati, Ohio on July 21, 1958, was stricken with a heart attack and died a few hour later in the Rectory. His Dominican brethren administered the last rites of the Church and recited the traditional Dominican prayers for the dying. At the time of his death, Father Pino was an assistant at St. Andrew's Church.

Joseph Pino was born in New York City on April 1, 1906.

He received his elementary education in the Annunciation Parochial School in New York and attended Aquinas College High School in Columbus, Ohio, for his secondary education. From 1928 to 1930, he was a student at Providence College in Rhode Island and on August 15, 1930, he received the Dominican habit at St. Rose Priory in Springfield, Kentucky. On August 16, 1931, his profession was made in the same convent and he began his study of Philosophy and Theology at the Dominican House of Studies in River Forest, Illinois. Further studies were pursued at St. Joseph's Priory in Somerset, Ohio, and completed at the House of Studies in Washington, D. C. He was ordained to the Sacred Priesthood on June 11, 1937, by Archbishop Michael J. Curley of Baltimore, Maryland, at St. Dominic's Church in Washington, D. C.

After the completion of his priestly studies, Father Pino was assigned successively to parish work at St. Raymond's in Providence, Rhode Island, Holy Name in Philadelphia, Pennsylvania, and then to St. Peter's in Memphis, Tennessee. From 1941 to 1957, he was a member of the Mission Band with headquarters first at St. Thomas Rectory in Zanesville, Ohio, and then at St. Dominic's in Youngstown, Ohio. In 1957, he was assigned to St. Andrew's Church in Cincinnati, Ohio, where he performed all his priestly duties with the utmost diligence until his sudden death.

The Very Rev. Bernard P. Shaffer, O.P., Prior of St. Dominic's in Youngstown, was the celebrant of the Solemn High Requiem Mass at St. Andrew's Church in Cincinnati, on July 24, 1958. The Rev. Gabriel Schneider, O.P., served as Deacon and the Rev. George M. Robillard, O.P., was the Subdeacon. The Very Rev. Patrick Conaty, O.P., Prior of St. Rose Priory, delivered the eulogy. The acolytes for the Mass were the Rev. John E. Keefer, O.P., and the Rev. Richard R. Archer, O.P. The Very Rev. William D. Marrin, O.P., Provincial of St. Joseph's Province, was present for the funeral Mass along with a large delegation of Dominican priests. The Most Rev. Paul F. Leibold, Auxiliary Bishop of Cincinnati, gave the absolution. Burial was in St. Joseph's Cemetery in Somerset, Ohio.

Father Pino is survived by his mother, Mrs. Margaret Pino, three sisters, Sister Rita Marie, O.P., of the Convent of St. Dominic, Blauvelt, New York, Miss Rita Pino, Mrs. J. Thornley and his brother, Francis J. Pino. To Father Pino's mother, three sisters and brother and to all his relatives and friends, *Dominicana* extends its heartfelt sympathy. May he rest in peace!

# *The Friars' Bookshelf*

**In the University Tradition.** Further Essays on Education. By A. Whitney Griswold. New Haven, Yale University Press, 1957. pp. 161. $3.00.

Yale's A. Whitney Griswold is constantly exploring the dimensions of his responsibilities as the President of a national university. Yale's claim to its title as a national university, as Griswold points out, is based not on an appeal to statistics, but rests on its ability to produce community leaders, men of "extraordinary competence and versatility." He believes that despite the present crisis in education Yale's accumulated resources, physical and moral, long-range planning and frank self-criticism, are enabling it to maintain its commanding position in the field of education and to continue its significant contributions to the national life.

Out of the Report of the President's Committee on General Education and the proposals of the faculty Course of Study Committee there has recently emerged at Yale a completely revamped liberal arts program. It is designed to accommodate the ancient liberal arts curricula to the nation's needs and to present professional requirements. Though no one has given more attention than Griswold to the mapping out of a solid but flexible liberal arts curriculum, he makes it clear that for him it is the way subjects are taught that really matters. The liberal arts college, to live up to its name, must be residential, a corporate society of teachers and students. Griswold wishes to maintain the highest possible ratio of teachers to students so as to permit the maximum give and take between teacher and student and to make small discussion courses or seminars practicable on a wide scale. Further to safeguard Yale's tradition of liberal learning as an individual experience and not a matter of mass production, the better students are allowed an accelerated advancement, and all upperclassmen, to a progressively greater degree, are thrown upon their own resources, with formal courses being then kept to a minimum. An ideal towards which Griswold is still working is the recapturing of student privacy, lost with the overcrowded dormitories, to restore,

or perhaps establish for the first time, serious reading habits so necessary to the learning process.

What Juvenal said about integrity and the Romans could be said with equal aptness of Americans and a liberal education: "It is widely praised but goes a-hungering." Griswold's *In the University Tradition* is a spirited and well-informed defense of the increasingly abandoned liberal arts tradition. In fact, no stauncher spokesman of a liberal arts education has arisen from the circle of the Ivy League colleges than Yale's President. By reading and reflection he has become convinced that the "weight of historical experience and philosophical testimony" show that the liberal disciplines, Greek in origin and definition, have greater intrinsic value and are a more powerful catalyst to "Man Thinking" than the practical arts. Yet, tragically, in 1955 only 26% of all male graduates from America's colleges and universities majored in the liberal arts and sciences, and in many cases these courses were strongly diluted by quasi-professional studies. If President Griswold does nothing else he shows that the origins of the present antipathy to liberal studies are many and complex. Dewey's Instrumentalism was the capstone to the process, not its foundation. The frontiersman's antipathy to liberal education, the immigrant's and negro's lack of appreciation for it, Americanism, Industrialism, the government's emphasis upon citizenship courses, all tended to discredit this inheritance from the European past. While Griswold places part of the responsibility on the universities themselves, he makes the undeniable point that liberal education can only be maintained by parental support, "a cultural base of comprehension and sympathy."

Though his references are carefully veiled, Griswold twice deplores America's reaction to Communism on the home-front, the witch-hunts, the hue and cry, the identification of committee investigations with jury trials. This recklessness is in part the result of our schools turning away from "the classic image and inspiration of freedom" so that the 20th century patriot too often has "a watchful eye in an empty head." We must not lose freedom because we are defending it, warns Griswold, to whom freedom is a *modus vivendi* allowing for the maximum of self-expression within Christian limits; a concrete definition of freedom, freedom brought down to earth, is the only freedom worth considering. For witch-hunts Griswold would substitute an ideal government which has the support and sympathy of all the people, and the individual's own sense of moral responsibility. Liberal education, widely diffused, will apparently make this possible.

Griswold sees three pillars supporting American democracy—Liberal Education, the Constitution with the Bill of Rights, and the Old and New Testament, "the greatest ethical teachings ever propounded for the inspiration and guidance of man." The New Testament could not have been written as a Conference Report, but is a tribute to individual creativity. While Griswold's respectful references to the Christian tradition are very welcome they can accomplish little of themselves. Only if the Christian tradition consciously influences the courses of study will this pillar of democracy be restored to its historic and rightful place in Yale's curriculum. Since a 1944 faculty study Yale has been trying to find a non-existent middle ground between sectarian dogmatism and a negative aimlessness. A book like William Buckley's *God and Man at Yale* is a better source than Baccalaureate sermons to find out whether Yale is making good on its 1944 boast that "It is only the universities, not the churches or seminaries, which can hope to discover how we may, without destructive schizophrenia, at once pray and question, and so be fully men."

V.DiF.

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**Four Existentialist Theologians.** A reader from the works of Jacques Maritain, Nicholas Berdyaev, Martin Buber and Paul Tillich. Selected and with an introduction and biographical notes by Will Herberg. Garden City, New York, Doubleday Anchor Books, 1958 pp. 346. $4.00.

Will Herberg, Professor of Judaic Studies and Social Philosophy at Drew University, has compiled *Four Existentialist Theologians* to express a message of hope. Maritain (Roman Catholic), Berdyaef (Russian Orthodox), Buber (Jewish), and Tillich (Lutheran), though representing different religious traditions, have experienced a common metaphysical hunger. Each in his own way is striving to plunge beyond the positivism, naturalism and scientism which have perverted and impoverished our 20th century culture. They are pioneers, vanguard thinkers, in the modern revival of theology. Significantly, with the exception of Tillich, they are not professional theologians but have an essentially lay and philosophical direction to their thinking. Even in the case of Tillich it is often difficult to determine whether he is essentially a theologian, philosopher, or critic of culture; ". . . his main interest has always fallen in that disputed area between theology and philosophy in which both the 'philosophy of religion' and the 'theology of culture' would seem to belong" (p. 2).

In a 27 page General Introduction Herberg has attempted an arduous synthesis. The separate volumes which have been written to explain the thought of Maritain, Berdyaev, Buber and Tillich have left many doubts unresolved. It is decidedly not Herberg's purpose to thrash out these difficulties here. He has preferred to emphasize a sufficient number of constitutive elements from their writings to enable him to point up illuminating likenesses and contrasts. While acknowledging differences of personal temper and background, differences in religious tradition, basic differences in their understanding of being, he believes that their thought reveals certain bonds of underlying unity. Though these underlying unities are not without significance, they had necessarily to be expressed in vague, generic terms. Their religious message for instance, is that which "reaches down to man's deepest depths and rises to his highest aspirations" (p. 19). Maritain, Berdyaev, Buber and Tillich are called theologians because despite the fact that they make their main appeal to reason what they say has theological relevance, is influenced by unexpressed theological presuppositions (p. 3); Catholic scholasticism, the ecstatic spirituality of Eastern Orthodoxy, personalism characteristic of the Jewish tradition, and the ontological mysticism of German Lutheranism can be detected in every page of their respective rational inquiries (pp. 25, 26).

Beyond their shared religious concern (in Herberg's essay the vital distinction between natural and supernatural religion is muted but never specifically denied), their philosophies possess certain significant common notes, likewise broad in extent, thin in content. (1) They are all ontological in their approach since they base their systems on an analysis of true being, despite fundamental differences in their understanding of being and equally fundamental differences in their definitions of human reason itself. (2) Three are existentialist theologians since there is a Kierkegaardian influence in Berdyaev, Buber and Tillich. To include Maritain, Herberg has extended the term's meaning to include all those who make existence rather than essence the beginning of their ontological reflections. Further, to make the title seem less arbitrary, Herberg points out how Maritain shows an unmistakeable "existentialist" temper when treating of men and society. (3) Each believes in the primacy of the person and the fulfillment of the person in community rather than in isolation. (4) They share a common social concern "uncompromising in its criticism of the depersonalization and the dehumanization resulting from modern mass society." (5) They have an ardent apologetic-cultural interest, i.e., they attempt to relate all the fields of culture, e.g., art, science,

etc., to "the ultimate source of being." As Herberg graphically expresses it, they theologize in the midst of life.

The selections (about 50 pages to each author) are designed to bring out their religious, cultural concern; the common elements in their philosophical orientation. The selections are preceded by very brief (3 to 4 pages) special introductions to supply the historical and biographical background. Bibliographies of English works of reference have also been included.

The General Introduction is, of course, the heart of the book. It has been carefully, skillfully contrived. The essential message—a growing metaphysical disquiet leading to constructive plans to restore and transform society—is clearly enunciated. A conscientious, consistent effort has been made not to forget the very restricted nature of the "underlying unity" which binds these original thinkers, representing four divergent religious traditions, to a broad, common purpose.

Despite its undeniable good qualities *Four Existentialist Theologians* can be given only a qualified approval. Herberg enunciates an important truth: the need for religion to transform society. Yet, the desire to show the inter-faith character of the challenge to secularism has tended, at least by implication, to reduce such fundamental concepts as religion, theology, redemption to the lowest common denominator. While a sincere, if limited, cooperation among religions is greatly to be desired, in the last analysis it is only the divine, supernatural religion founded by Jesus Christ which can satisfy modern man's metaphysical hunger. The vagueness with which Herberg has surrounded the most basic theological realities could cause infinite harm.

We believe, further, that Mr. Herberg's appraisal of Paul Tillich's thought is unsound. Tillich is presented as a frontier thinker who is a typical representative of Protestantism precisely because he is a frontier thinker. To safeguard Tillich's position as a representative Protestant Herberg emphasizes that Tillich's alleged pantheism is due to the influence of the mystical strain in German Lutheranism.

In Gustave Weigel, S.J.'s latest and most authoritative study of Tillich's theology ("The Theological Significance of Paul Tillich," *Gregorianum,* 1956) the following basic criticism of Tillich's theological system is made: Tillich's theology is a naturalistic theology. He seems to equate God with the basic energy at work in the universe. In Tillich we never leave the realm of human concern; all ontological statement is symbolic. God is the ultimate objective formulation of

my felt compulsion to exist. Man does not reach God in the Catholic sense of elevation to the divine order, but because he is hounded by anxiety.

In the July 21st issue of *Christianity Today,* a Protestant interfaith publication of some influence, David H. Freeman, Associate Professor of Philosophy at the University of Rhode Island, writes: "Judged from the standpoint of traditional theism, Tillich is an atheist." Revelation, for Tillich, means that the mind goes beyond itself in ecstasy. The experience does not communicate otherwise unknown facts but points to the mystery of existence and ultimate concern. It is especially in his Christology, however, that we see most clearly Tillich's clash with the historic Christian faith. Tillich thinks of Christ as a man (Jesus) who had defects and shortcomings, but who accepted the meaninglessness of life and "rose" to new Life, freeing himself from fear and anguish. Tillich specifically rejects the redeeming Christ of the New Testament. Professor Freeman further charges that Tillich has made God the creature of his own philosophical constructions. An editorial in the same issue of *Christianity Today,* while finding in the Tillichian message nothing at all to "fit our time," laments that he has surrendered the credentials of Christian theology and repudiated the Judeo-Christian religion. More than one Protestant intellectual is beginning to have serious second thoughts about Tillich.

While Father Weigel does well to emphasize the profound piety and "terrible drive" behind all of Tillich's writings, on paper, at least, Tillich is a religious skeptic. He can hardly be considered a true representative of an historic tradition which he triumphantly repudiates. This is probably the outstanding example of how Herberg's well-meaning syncretism can lead to tragic distortions of the most sacred realities.

From a very different point of view Tillich can only with difficulty be called a representative of traditional Protestantism: he believes that the essential elements of both Protestantism and Catholicism need each other to form the ideal religion. Fusion has replaced dichotomy and conflict.

In his analysis of the ontologies of Maritain, Berdyaev and Tillich, Herberg fails to explicate their different epistemological approaches. The result is that his comments on this head are often floating in a make-believe world of semantics.

*Four Existentialist Theologians* falls into that category of books which poses an acute problem to the Catholic reviewer. It enunciates important truths which need to be spoken and heard, but in

the process other more essential truths may be lost or cast into disrepute. He can only praise what is good, point out the lurking poison, and hope that the message, if received, will inspire a quest that will not stop at the counterfeit, the "somewhat like," but reach towards the integral truth of the Catholic Faith. W.S.

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**Art in Crisis,** The Lost Center. By Hans Sedlmayr. Translated from the German by Brian Battershaw. Chicago, Henry Regnery Company, 1958. pp. 262. $6.50

Many of the attempts that have been made to explain the fragmentary condition of fine arts in our day, approach the problem (if the problem is faced at all) from a progressive evolutionary standpoint. The history of art in the last century and a half is usually portrayed as a gradual liberation from a slavish imitation of nature, a jubilant escape to a freer, more mature notion of art: art as an end in itself. Gericault, Delacroix and the Barbizon painters are hailed as heralds to the Impressionists, who in turn play the role of major prophets to a trinity of redeemers: Cezanne, Van Gogh and Picasso.

Significantly, this interpretation makes the history of painting synonymous with the history of art, while architecture is quietly delivered to the engineer, and sculpture recedes to the stockpile, making rare and painful appearances. The superficial character of such an approach is made evident by its failure to explain the near disappearance of these two major art forms and the babbling inarticulateness of the suriving canvases.

Striking a far deeper note, Professor Hans Sedlmayr has made a revealing analysis of the critical situation of art today. Subtitled *The Lost Center,* his book interprets the course of art since 1770 as a tragic departure from the values that gave it meaning. Once man lost sight of a personal God, his universe gradually disintegrated into a crass, meaningless world of which he formed an insignificant and pathetic fragment. The loss of God resulted in the loss of man made in the image of God and the thinking animal, being too weak to play god to the universe, turned against himself, degrading his own humanity to inorganic levels. By the gravity of his fall from spiritual heights, man could not stop at a vision of himself as an animal or a machine. Sinking still lower he wallowed in the perverse, the demoniacal, the subhuman.

To this crumbling process, art has been both a witness and a victim. The artistic endeavours of the nineteenth century are a rec-

ord of repeated failures to achieve a lasting style. Art would not embody a truly human concept of the world simply because a truly human concept of man had been lost. With the twentieth century the attempt at a human vision had not only been dropped, but positively attacked. The arts underwent systematic dehumanization and the pandemonium of "isms" burst upon the modern scene.

Professor Sedlmayr succeeds in convincing the reader that the explanation to the art problems of today cannot be found in a mere formalistic study of styles. Though occasionally his exposition lapses into vagueness, he manages to instill order into material which is intrinsically chaotic. The main line of his argument is coherent and amply upheld by his documentation and timely illustrations (49 in all). The vast field he has covered necessarily demands some degree of generalization, at times too broad for accuracy, but it would be a difficult task to disagree with Professor Sedlmayr's conclusions.

S.G.

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**Joan of Arc.** By Jules Michelet. Translated with an Introduction by Albert Guerard. Ann Arbor, The University of Michigan Press, 1957. pp. xiv, 132. $3.75

The definition of a Romantic as "one who looks at the world through rose-colored glasses," although insufficient, is not totally devoid of significance. He sees the same world that everyone else sees, but there is an emotional quality to his seeing that is both its power and its defect; its power, because it enables him to communicate his own vitality to the object outside, and its defect, because it inevitably leads to a distortion of the object. His concentration is directed solely to those elements in which he perceives an intimate connection with his own personality. This is not a defect in lyric poetry, for here the personal view is necessary. With history, however, it is a different matter. And it is because of this emotional quality in Jules Michelet's *Joan of Arc* that the work remains a unique literary achievement, while failing to be an accurate historical portrait. It is a work which contains much of the beauty and many of the defects peculiar to the Romantic vision.

Dr. Albert Guerard has given us a remarkably smooth translation of the three chapters from Michelet's *Histoire de France,* which constitute the *Joan of Arc*. English speaking readers for the most part are unacquainted with the work, as Dr. Guerard points out, although the French critics have included it among the classics of their nation. There can be no doubt that the book was a chief factor in arousing popular sentiment during the nineteenth century for the canonization

of the Maid of Orleans, and taken in its own right, it is worth the praise that it has received. Unfortunately, however, it has often been accepted for something more than it is.

The translator himself has let his enthusiasm run wild in describing it as "a rare work of art . . . an even rarer work of history." He is led to this by defining history as "the resurrection of the past." He would have been more accurate had he said, "a record of the past." Once a thing is resurrected, it becomes something more than it was originally. Dr. Guerard admits this himself, albeit unconsciously, when he states: "Michelet and Joan of Arc are one." Actually this comparison accords a keen insight into the essence of a work which does not present so much the Joan of the early fifteenth century, as it does the Joan of the nineteenth century, living in the mind of Michelet. And this latter Joan has some peculiar features which the real Maid would have found strange. Michelet confuses the sin with the sinner, which Joan did not do, when he mentions her anger with the loose tongues and looser morals of the French soldiery. She is "without mercy" for the wretched women who followed the army, sharing the camp life of the men, and she drives them away. We are forced to think of the merciful Christ, who drove the money-changers from the Temple.

Despite the emotional overtones of the whole work and the particular deficiencies here mentioned, the work is still worth reading, especially in conjunction with a more accurate history, such as that of Lucien Fabre. We are, however, seriously opposed to Dr. Guerard's closing pages, where he adds his own reflections on Joan of Arc and the period in which she lived. His denial of the supernatural aspects of Joan's mission is in reality a denial of Joan herself. Beyond this arbitrary denial of supernatural intervention, there is an incredible blindness regarding the amalgamation of the French kingdom after Joan's death. Guerard's insistence that Joan's "splendid epic actually was of little consequence" ignores the facts of the situation. That Winchester's little parody, the coronation of the infant Henry VI of England as King of France, remained completely abortive can be traced only to Joan's successful crowning of Charles at Rheims. She herself predicted Burgundy's return to French allegiance and the recovery of Paris, when she said: ". . . before seven years are out the English will lose a greater prize than Orleans."

There is, moreover, a very clear warning in the Introduction to this volume that most of Dr. Guerard's conclusions will flow from a highly questionable line of reasoning. In praising Michelet he states: ". . . he is the purest, the most ardent apostle of that

Promethean faith, humanistic and universal, generous and free, the faith of Schiller and Shelley, so often defeated so constantly derided, which still embodies man's best hope." This is probably the most eloquent nonsense that has been printed, since Shelley himself wrote of poets: "They are the institutors of laws, and the founders of civil society, and the inventors of the arts of life, and the teachers who draw into a certain propinquity with the beautiful and the true, that partial apprehension of the agencies of the invisible world which is called religion." At this point, the rose-colored glasses have become opaque! M.M.C.

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**Sacred Doctrine.** An Introduction to Theology. By Edwin G. Kaiser, C.PP.S., S.T.D. Westminster, Md., The Newman Press, 1958. pp. xii, 344. $4.50.

*Sacred Doctrine* is a very commendable addition to the growing library of books dedicated to the apostolate of bringing theology to the non-professional. As its subtitle indicates, it purposes to sketch the broad outlines of theological science and wisdom—the what and wherefore of theology in general. Dividing his material into three main parts, Fr. Kaiser treats successively of the nature, sources and method of theology. Each of the three parts is further subdivided into bite-size chapters—ideal for occasional reading or reference snatches. Both extensively and intensively the matter presented is well suited for the purpose of the book. So also the manner of presentation ,and Fr. Kaiser, long a professor of theology, never forgets he is addressing neophytes. Thus, for example, he carefully avoids picayune details and the subtleties of scholastic controversies. His ability to foresee and forestall the difficulties modern minds will discover on first contact with the unique and complicated science of theology is a further manifestation and benefit of his years of experience. Doctrinally viewed, Fr. Kaiser shows a very obvious appreciation for St. Thomas and the Thomistic school.

Developing from summer school sessions in theology at St. Joseph's College, Collegeville, Indiana, *Sacred Doctrine* is ideally suited for this and any audience of this nature. It is not so much a textbook as a "companion piece" to lectures on theology, supplying in many instances background material not usually included in classroom lectures. By the same token, it *needs* a professor, especially in Part One, for a really clear explanation of the matter under consideration. In general, historical matters are presented and discussed very clearly

and completely, but more scientific points suffer from a certain vagueness.

*Sacred Doctrine* is warmly recommended to laymen and religious sisters embarking on a course of theology. C.J.

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**Pious and Secular America.** By Reinhold Niebuhr; Charles Scribner's Sons, New York, 1958; pp. 150; $3.00.

An eminent Protestant theologian here presents a series of nine essays which explore the relationship of the religious life of America to its social and political life. Dr. Niebuhr, in the first six essays, is writing more as a sociologist and political analyst than as a theologian—yet the religious standpoint he is forced to adopt shrinks characteristically from dogmatic statement and is obviously much more at home in the area of opinion. The author's procedure allows him the greatest freedom of discussion, and the reader is left with the impression that many ideas have been discussed under the one title, all connected in some way, yet with no necessary logical coherence. This is unfortunate since there are a number of good ideas to be found in these essays—ideas which could be developed to the advantage of our society which today more than ever needs an exact delineation of basic principles in the political field.

It is worth noting that in the first essay, "Pious and Secular America," wherein Dr. Niebuhr discusses the paradox of the predominant materialism of America and the concurrent growth of piety and religious fervor, the solution, a benign interpretation of American materialism as technical efficiency, comes very close to the ideas of Jacques Maritain.

In "Christians and Jews in Western Civilization" the author indicates three points of comparison between Christianity and Judaism. The first point of discussion is the Judaic and Christian concept of law and grace. For Dr. Niebuhr, grace is extrinsic pardon of sin—and a "common grace," i.e., natural and not supernatural. The second point of comparison is the messianism of Judaism and Christianity. Under this topic, Dr. Niebuhr denies that Christ was conscious of His Messianic and redemptive mission. This denial stems from a previous denial of the revelation of Original Sin in the Old Testament. The third point taken in his comparison is the universality and particularity of the two religions. Briefly, the author reduces the necessary universality (catholicity) of religion to a recognition of the God of the Universe, Creator of all, and the worship of God under this aspect according to the dictates of the individual con-

science. These are, needless to say, the assumptions to be expected from a Protestant theologian.

Again, in "The Impulse for Perfection and the Impulse for Community," Dr. Niebuhr's thought is based on a concept of the nature of the state and the community, which would hold to be inevitable a conflict between the ends of the individual and the ends of the community—the man striving for individual perfection cannot contribute to the perfection of the community. The state tends towards temporal, the individual towards spiritual ends, the two ends being mutually exclusive in the mind of the author. Dr. Niebuhr evidently does not consider the state as a means to an end for the individual in his quest for personal perfection in the Beatific Vision.

Although *Pious and Secular America* is not Catholic reading, it can serve admirably as a sampling of Dr. Niebuhr's theological thought on political and social questions. R.O'C.

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**Thoughts In Solitude.** By Thomas Merton, O.C.S.O. New York, Farrar, Straus and Cudahy, 1958. pp. xxxvii, 124, $3.00.

Like *No Man Is an Island* and *Seeds of Contemplation,* Father Merton's new book underlines the one valid meaning of man's existence, love and contemplation, but with a limited divergence. The most urgent need of our generation is not simply contemplation, for no society has subjected itself to such scrutiny as ours. Existentialism is indeed contemplative, but it views the nothingness of man isolated from God. Communism forever dreams of the "saint" without God. Both politically evolve into "violent and abusive authority," and in the end contradict the liberty of man. The purpose of this book is to free men from automatism and lead them to "a certain interior solitude and silence."

In the first part of the book, "Aspects of the Spiritual Life," the author enters upon a discussion of the unrealities of life. A *real* life is a spiritual one, a life in which our thoughts and actions are ordained to God. Self conquest is demanded, a surrender to the Holy Ghost, not easily accomplished because our laziness disguises itself as discretion, our lack of hope as maturity, our fear of suffering as prudence. We suspend our lives in mock neutrality between gratitude and ingratitude. Our salvation is true poverty, the recognition of our nothingness and our dependence upon God. But this poverty is often looted by the mediocrity of half measures, and then humility alone can renew our life.

In the second part, "The Love of Solitude," Father Merton de-

velops thoughts of actual solitude. When is one a solitary? Is geographical solitude necessary? To make a problem of solitude is to destroy it. The silence of God ordaining our activity is the answer. Then life itself is a prayer liberated by silence, a life of petition, acknowledging our dependence upon God. As Jesus is the image of the Father, the solitary, by his continual plea, seeks to become the image of Jesus. His life becomes one of unceasing gratitude, for he imitates God by what he is and what he does in the grace of God.

If the reader is tempted to criticize "Thoughts in Solitude" for its generalities, he should remember that Father Merton explicitly states in his preface "these are simply thoughts on the contemplative life, and at times *are* "general." These thoughts are subjective in the sense that they require souls of "the same kind of vocation," not necessarily meaning a Trappist vocation, but a vocation to solitude.

Not only is Father Merton's message written in a modern idiom, it is also the answer to the anxieties of this confused generation. Books of this calibre are truly instruments of God leading men back to solitude before God. A.E.

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**Autobiography of a Saint, Therese of Lisieux.** Translated from the French by Ronald Knox. New York, P.J. Kenedy and Sons, 1958. pp. 320. $4.50.

The recently published original manuscript of the autobiography of St. Therese of Lisieux, based on the facsimile of the Saint's own handwriting, does not reveal a new saint; it does, however, offer a deeper understanding and more intense appreciation of the most popular saint of our century. Monsignor Ronald Knox's translation, finished only six weeks before his death, is the more than adequate vehicle for transporting this greater understanding and appreciation to the English speaking world.

The autobiography so long prized by Theresian devotees was that edited by Mother Agnes of Jesus, Therese's sister Pauline. St. Therese had handed the work over to Mother Agnes and commissioned her to cut or add to the notebook of her life "as though I were myself cutting or adding." This Mother Agnes did. In her attempt to make the manuscript more acceptable to the times and more interesting to the reader, Mother Agnes, often in accord with the wishes of other Carmelite superiors, omitted one-fourth of the original and made over seven thousand changes in the remainder. The doctrine was not altered, of course; yet while it is substantially the same saint depicted, even a superficial comparative reading of this new translation reveals a marked difference.

The chief factor is the deletions. What in the past may have served as stumbling blocks to the reader's interest in or acceptance of an unknown Carmelite nun, now prove to be stepping stones in the path leading to a deeper knowledge and a more profound admiration of this universally beloved saint. The reader is never bored by the somewhat lengthy details of childhood incidents. The mentions of human weaknesses, few enough even in the new version, do not shock, but encourage. All in all, the added passages give the reader a better insight into such incidents as Therese's relationship with her sisters, her childhood sickness, and her contact with her companions in religion; the resurrected passages serve to produce a degree of intimacy lacking in the older editions of the life of the Little Flower.

This degree of intimacy is produced largely by St. Therese's unpolished style. The entire tone of this facsimile edition is new. What had previously been edited by another hand purely for the sake of elegance and style, has become once again spontaneous and natural. Monsignor Knox's translation has striven, one might even say strained, to reproduce St. Therese's own spontaneity. The most striking evidence of this is his incorporation into the text of a large number of contractions, some of which appear almost too colloquial in their English dress.

Besides this excellent translation of Monsignor Knox, something to be expected from his pen, the book contains a detailed introduction, delineating the history of the different versions of the *Autobiography,* and an appendix giving the French text of some controverted passages.

G.A.

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**My Last Book.** By James M. Gillis, C.S.P. New York, P.J. Kenedy and Sons, 1958. pp. x, 246. $3.95.

With a book whose title is characteristically matter of fact, Father Gillis, author, teacher, editor, columnist, but above all priest, terminates his mediatorship between God and man—a father's legacy to his spiritual children. After more than a half century of fruitful apostolic effort a great Paulist quietly but firmly shouldered the cross of physical affliction—but what was even more of a challenge, the cross of confinement and inactivity.

The book's four-fold chapter division recounts the author's final eight months. It begins with the distress of an afflicted soul. The transformation from restlessness and feelings of depression to an avowal of his model, St. Paul's "I desire to be dissolved and to be with Christ" establishes the road which is to be successfully traveled

by "going all the way, (God is the Way)" in conformity with the Divine Will. "Seek—to be made partakers of His Divinity Who became partaker of our humanity—and you shall find," keynotes Father Gillis' disposition of soul as death drew nearer.

Though the author denies all claim to the title "Meditations" for his book, he has given us a useful source for both spiritual reading and pious reflections. By a most effective manner of presentation, the reader receives the impression that he is speaking his own thoughts. Father Gillis' *My Last Book,* with its contagious optimism and high Christian courage, will be of particular help to all those for whom physical suffering and confinement are a special means of personal sanctification. A.F.C.

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**Pledge of Glory.** By Dom Eugene Vandeur. Translated from the French by the Dominican Nuns of Corpus Christi Monastery. Westminster, Maryland, The Newman Press, 1958. pp. x, 238. $3.00.

The legacy left by Sr. Elizabeth of the Trinity has earned for her a prominent place among the masters of the spiritual life. Like her sister in Carmel, St. Therese of Lisieux, she imbued herself with the fundamental truths of Christianity and raised herself to God without miracles or extraordinary mortifications. As Therese is the apostle of "spiritual childhood," Elizabeth's mission was to recall countless souls from spiritual amnesia concerning the basic and most consoling doctrine of our Faith—the mystery of the indwelling of the Blessed Trinity in the souls of the just. This was the great reality of her interior life and it engendered what is perhaps one of the most beautiful pieces of Christian literature, her profoundly contemplative prayer, "O My God, Trinity Whom I Adore."

*Pledge of Glory* is an excellent phrase by phrase commentary on Sr. Elizabeth's prayer to the Trinty considered from the viewpoint of the Eucharist after its reception in Holy Communion. Originally published as *A La Trinite par l'Hostie,* "To the Trinity Through the Host," this work has as its essential thesis the somewhat forgotten truth that since the Godhead is inseparably united to the humanity of Christ, each reception of the Eucharistic Christ intensifies our union with the Blessed Trinity within us. Through Holy Communion the wayfarer attains his God; ". . . a pledge of future glory is given to us," as St. Thomas sings.

Dom Eugene Vandeur's spiritual insight into this mystery is clearly revealed in this volume of Eucharistic meditations. Arranged

under six headings corresponding to the principal sections of Sr. Elizabeth's prayer, these reflections form a splendid framework for personal considerations on the Eucharistic and Trinitarian life. It is a worthy complement both to the outstanding little book of Fr. Bernadot, O.P., *From Holy Communion to the Blessed Trinity,* and that of Fr. Philipon, O.P., *The Spiritual Doctrine of Sister Elizabeth of the Trinity,* a Thomistic analysis of the life and writings of an enlightened soul. D.M.F.

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**A Dominican Way.** By Roland Potter, O.P. London, Blackfriars Publications, 1958. pp. 119.

The title of this book and the author's intention as expressed in the foreword might lead one to hope that here at last is a brief introduction to the Dominican life for tertiaries and prospective tertiaries who do not feel inclined to read through Joret's excellent, but much longer *Dominican Life*. Unfortunately *A Dominican Way* does not fulfill that hope. It is an assortment of twenty magazine articles of which only five are distinctively Dominican. The fifteen remaining chapters develop, rather sketchily, the mystical body, faith, joy, the Last Gospel, pilgrimages, scripture, the rosary, and the Holy Name.

The first chapter states the definition, end and means of the Third Order, and touches upon some of the obligations it imposes on the tertiary. Four other chapters treat the spirit of St. Dominic, the rule, the habit, and the section of the rule on "the avoidance of worldliness." The rule itself is also included.

The insufficiency of the work as an introduction to the order for tertiaries is evident from a number of omissions. No special connection is shown between the Order and the Rosary and the Blessed Sacrament. No chapter is devoted to the Blessed Mother, nor is mention made of the special devotion of the Dominican Order to her. The liturgy and the Little Office are not given a paragraph, an especially unfortunate oversight in this age of renewed interest in the liturgy. "Assiduous study of sacred truth," the distinctive means of the Order, is not even hinted at. Granted that a Third Order member does not have to be an intellectual, nonetheless the Dominican Third Order as an entity distinct from other Third Orders, cannot be conceived without the introduction of the notion of intellectuality. Within the various chapters a similar lack of perspective is frequently in evidence. J.M.

**The Liturgy of the Mass.** By Pius Parsch. Translated and adapted by H. E. Winstone, M.A. St. Louis, B. Herder Book Company, 1957. pp. xiv, 344. $4.95.

A reprinting of the late Father Pius Parsch's classic *The Liturgy of the Mass* is most welcome, for this book, written for the priest and inquiring Catholic, is a concrete exemplification of what is best in the contemporary liturgical movement. Father Parsch is concerned here primarily with practice rather than theory; he wishes to make the Mass meaningful and vital in the life of every Catholic. His book is a work of love and enthusiasm, guided by the study and actual experience of a lifetime. He draws his explanations from sound historical research, evolves his teaching in the light of his practical, parochial experience and suggests certain changes in complete docility to ecclesiastical authority.

One of the aims of the liturgical movement is to develop active participation in the divine worship. The principal realization of this and the highest ideal of the movement is that all receive Holy Communion at Mass. This means a conscious and loving union with Christ in His Sacrifice through a vital reception of His Sacrament. The book offers many enlightening and detailed explanations and reflections. For example, certain fundamental aspects of the Mass, such as the character of a meal, are not sufficiently understood and realized by the faithful. The author explains, from historical developments, textual explanations and affective reflections, the true and complete nature of the Mass and its parts, and the most fruitful ordering of these in the thinking and practice of the devoted Catholic.

Almost the entire work concentrates on helping one to know, love and embrace the Mass as it actually exists today. But there is a short, clear explanation of the duties of the liturgist toward reform and suggestions of certain concrete changes. Both Father Parsch's general attitude and his actual proposals are in complete harmony with the recent legislation and pronouncements of the Holy See on liturgical reform. This is, of course, the primary recommendation of his book.

C.M.H.

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**The Catholic Priesthood.** According to the Teaching of the Church. Ed. by Msgr. Pierre Veuillot. Two Volumes in one. Westminster, Maryland, The Newman Press, 1958. pp. 638. $7.50.

In the Perface to this collection of Papal documents on the Catholic priesthood, Archbishop Montini writes: "Let us be clear on the

point; the apostle is a shepherd, a fisherman; that means that he must adapt himself to all the conditions of the goal to be attained. . . . Inherent in the very nature of the art of the pastor there is a certain flexibility which is apostolic . . . the principle is sound, but how difficult and how dangerous in application."

The truth expressed here is profound, and leads to another of equal significance. The priest of today must, more than ever before, study closely with both mind and heart the paternal directives and exhortations of the Magisterium regarding the nature of his calling. Here the priest finds clearly outlined for him the total reality which is the priesthood, adapted to a twentieth century context.

It was to assist the priest in realizing such an objective that Msgr. Veuillot compiled the present work. Contained in one volume (originally two) are selections taken from the Roman Pontiffs of the past fifty years. Included also is an analytical index of forty-three pages which, in itself, is of inestimable value. M.K.

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**Religious Men and Women in Church Law.** By Joseph Creusen, S.J. Edited, revised and translated by C. Ellis, S.J. Milwaukee, Wisconsin, the Bruce Publishing Co., 1958. pp. 380, $6.50, (Sixth English Edition).

Up-to-date and convenient are two adjectives which might best describe this latest edition of a work which is fast becoming a standard reference book in its field. Fr. Creusen is Professor of Canon Law at the Pontifical Gregorian University and Consultor to the Holy Office. Fr. Ellis, an American Jesuit, is Professor Emeritus of Canon Law. Both priests are Consultors to the Sacred Congregation of Religious.

The arrangement of the material in this handbook, which follows the order of the Code of Canon Law, is such that desired information can be found quickly and easily. Every canon of the Code concerning the religious life is explained in simple, concise terms in this revised and enlarged edition of Fr. Creusen's French work.

The most outstanding feature of this handy reference book, however, is the inclusion in it of the latest Papal documents and directives concerning religious. Much of this material was released after the publication of the French edition last year, so, in this regard, the English work is an improvement over the original. The extensive (92 page) appendices include: The Apostolic Constitution *Sedes Sapientiae,* concerning the education and spiritual formation of religious

priests and clerics; a chapter on secular institutes; the letter of the Sacred Congregation of Religious regarding the use of radio and television; the new and completely revised regulations concerning the papal cloister of nuns and a summary of the laws pertaining to Diocesan Congregations of Women.

This latest edition is an excellent reference book, one which should be a part of the library in every religious house. N.R.R.

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**Christian Thought and Action.** By Dom Aelred Graham. New York, Harcourt, Brace and Company, pp. xiv, 241. $5.00.

The English Benedictine, Dom Aelred Graham, studied theology with the Dominicans at Oxford. He came to this country in 1951 to become prior of Portsmouth Priory. Author of four other books, he has contributed articles to *Commonweal, Blackfriars, Atlantic Monthly,* and the *London Tablet.* The present work is a collection of nineteen lectures and essays written over the course of twenty years.

It has been claimed that the reason the *New York Times* does not have a political cartoon is because a cartoon cannot say "but on the other hand. . . ." Whether or not the virtue implied here is had by the *Times,* Dom Graham certainly possesses it in abundance. Whether speaking about Kierkegaard, atheistic existentialists, Marxism, Anglicanism, Pelagianism or Hinduism, he does not fail to find in them some truth and goodness. At the same time, when writing about Catholic education, Christian democracy, mysticism or apologetics, he is not blind to common exaggerations and misconceptions.

Despite this impressive array of topics, many of which are the subjects of whole chapters, the book's subtitle, *The Role of Catholicism in Our Time,* is somewhat misleading. It will suggest to many potential readers that here is a timely treatment of the peculiar conditions and problems of our generation. This can accurately be said of but few of the essays. The others, as Dom Aelred states in his preface, "elaborate themes that are . . . of perennial interest."

The book is vigorous and thought provoking—a good choice especially for the third order member and the Catholic Actionist.

T.J.M.

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**The Meddlesome Friar and The Wayward Pope.** By Michael de la Bedoyere. New York, Hanover House, 1958. pp. 256. $4.00.

M. de la Bedoyere has a right to be pleased with his latest literary venture. From the business end of it he has chosen in Savonarola and

Alexander VI two subjects certain to have reading appeal for a large audience both Catholic and non-Catholic, thereby partially insuring that the book will be a financial success. As a writer he has not allowed attempts at style or the common devices of fictionalizing and padding to overshadow his primary objective, that of telling the story of these two men through a study of their respective personalities and the times which contributed so much to producing them. But most important of all is the fact that he has written a book on a much debated contest between two controversial personalities, which can safely be recommended to the average Catholic reader.

As the title suggests, the story concerns tthe conflict which developed between Savonarola, the reform-conscious Dominican friar of Florence and Alexander VI, the self-indulgent Borgia pope. The book opens with a two-part prologue describing first the mysterious death of the favorite son of Alexander, the Duke of Gandia, and in the second part the sermon (and circumstances surrounding it) preached by Savonarola in the cathedral at Florence, after he had been forbidden to do so under pain of excommunication. What follows in the first half of the book is given in the form of a flashback reviewing the events which led the two principals up to the situations indicated in the prologue. Thus we find in the early chapters a description of their respective lives and rise to prominence. This is followed by a look at the political situation in Italy which fostered such a happening and finally the author recounts the circumstances which drew the two protagonists into conflict. The second major portion of the book takes up after the happenings mentioned in the prologue and carries through the final months of the struggle culminating in the excommunication, trials and death of Savonarola.

In telling the story, M. de la Bedoyere has written with an openness and candor that is refreshing (with the possible exception of his seeming inability to decide whether Savonarola was "saintly" or "deluded"). Where he has a conscious bias, he admits it, as he does in the case of Savonarola. Where he has no documentary proof but is proceeding on common sense here also he indicates it. He concedes his dependence on certain sources which were predominant in shaping his outlook, yet is not afraid to disagree with them on points which later findings throw into doubt. All this is highly commendable particularly in a book on a controverted topic which is intended for the laity. All in all, a book which should prove interesting and profitable fare for many a reader. J.T.

**The Sacred Heart in the Life of the Church.** By Mother Margaret Williams, R.S.C.J. New York, Sheed and Ward, 1957. pp. 248. $3.75.

In *Haurietis Aquas* Pius XII has given a definitive evaluation on the doctrinal and devotional content of the Church's worship of the Divine Heart. The Holy Father, in this encyclical warns the faithful "not to say that this devotion began when it was privately revealed by God, or that it suddenly came into existence in the Church. . . . The faithful must trace devotion to the Most Sacred Heart back to the Sacred Scriptures, Tradition, and the Liturgy if they wish to understand its real meaning." And it is precisely in an examination of the sources of the devotion to the Sacred Heart that Mother Williams' work is of special importance. She has collected extracts from the writings of the saints, theologians, mystics, and poets who have written about the Heart of Jesus from the dawn of the Church to our own day.

One of the chief supports of the doctrinal foundations of the devotion rests upon the writings of the Fathers. As the author notes, Saints Justin, Ambrose, Augustine, John Chrysostom, Gregory the Great, and Peter Chrysologus preach the glories of the Sacred Heart, and give indisputable evidence of their awareness of the theological import of the love of the Redeemer as it is symbolized by His physical Heart. Considerable attention is then given by the author to the theological and devotional works of the medieval saints and mystics. The writings of St. Gertrude, St. Bernard, St. Bonaventure, St. Catherine of Siena and St. Bernardine are examined in detail. These saints also give indisputable evidence for the sound theological foundation of the doctrine—the hypostatic union and its ordination to the redemption of fallen man. The universal and public veneration of the Sacred Heart, however, was reserved to the seventeenth century, and received much of its impetus from the apparitions at Paray-le-Monial. Hence, Mother Williams devotes the major portion of her book to the writings of St. Margaret Mary Alocoque, Blessed Claude de la Colombiere, who was St. Margaret Mary's confessor, St. John Eudes, the saints and theologians of the Society of Jesus, along with the theologians and mystics of the 17th and 18th century French school of spirituality.

The rest of the book is rich with the thought and devotion of modern saints and theologians. But most important of all from the theological point of view, Mother Williams has made available to her readers the important declarations of the Church concerning the devotion, notably the pertinent writings of Leo XIII, Pius XI, and Pius XII.

Mother Williams has written a valuable and most timely compendium of the theological foundations and historical development of devotion to the Heart of Jesus. A.N.

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**The Temptations of Christ.** By Gerald Vann, O.P. and P.K. Meagher, O.P. New York, Sheed and Ward, 1957. pp. 127, $2.75.

It is not surprising that Dominicans Gerald Vann and P. K. Meagher should draw on the legacy of Pere Lagrange's Gospel commentaries in writing *The Temptations of Christ.* There are a number of indications of their indebtedness. Pere Lagrange, for instance, saw Satan's three-fold temptation of Christ as resembling a prologue in two voices to a play of Euripides. Intrigued by this comparison, the authors entitle Chapter II "Dramatis Personae" for here the protagonists, Christ and Satan, enter upon the scene. But before the prologue itself can be presented, a modern prejudice against the reality of the devil has to be disposed of. Where Lagrange saw in the degradation of ancient peoples through idol worship evidence of Satan's mischief, Vann and Meagher ask their skeptical readers to think of "the Buchenwalds and torture-chambers, the slave-labour camps, the massacres and mass deportations, the modern techniques—tortures, drugs, inverted psychiatry . . . "(Introduction, p. 9).

While this book consists chiefly of meditations, there had to be a generous amount of exegesis and theology, for it is impossible to meditate at all on the temptations of Christ until certain difficulties have been considered. Here Fathers Vann and Meagher use St. Thomas and Lagrange to great advantage. Though they quote Msgr. Knox's Old and New Testament translations, they do not follow his analysis of the temptations. Knox would read "testing" for temptation, i.e., from Christ's reactions to his experimental testings Satan would know whether or not He were the very Incarnate Son of God.

For Vann and Meagher (and for most others) there was a real temptation, perhaps in part external, but directed principally to Christ's imagination. Satan, knowing Christ to be the Messias, drew His attention to the future difficulties of His ministry. Satan urged Christ to be the temporal Messias the people were seeking—to choose a throne in place of a cross. There is a psychological unity between Christ's struggle in the desert and in the garden at Gethsemani; there was the same recoiling of the flesh from imminent sufferings, and though Satan did not directly suggest evil, Christ experienced in this recoiling the "essential tension" of temptation.

The meditations are eminently practical, and are expressed in

simple, forceful language, as the following sample, taken from Chapter VI, "Presumption and Vainglory" will show: Falling victim to spiritual pride, some look for bizarre miracles, but neglect the discipline of Christian asceticism; they have special graces, special problems and special directors; "they will adopt some little-known saint as a sort of private mascot, they will go in for an elaborate and highly emotional cultus of their own devising, and spend far more time and care over some little shrine they have put up to house a secondary relic of a saint than over the altar of God and his tabernacle."

Telling as the lessons and examples are, they derive their chief force from the way in which Fathers Vann and Meagher have convincingly applied St. Paul's dictum: "We have not here a high priest who cannot have compassion on our infirmities, but one tempted like as we are, without sin." B.M.M.

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**Approach to Penance.** By Dom Hubert Van Zeller. New York, Sheed and Ward. pp. 104. $2.50.

Dom Hubert Van Zeller is a recognized expert in the field of spiritual literature. The latest work of this noted Benedictine, *Approach to Penance,* is an explanation of Our Lord's words, "take up thy cross daily," rather than a treatment of the Sacrament of Penance as the title might lead us to believe. For Fr. Van Zeller "penance" denotes a turning away, a "conversion" from the love of self to the love of God. To accomplish this conversion man must bring his whole being into subjection, his lower appetites and emotions, his intellect and his will. Despite the fact that the will must be thus subdued along with the other faculties, it is the faculty, as Fr. Van Zeller explains, that must play the part of primary agent in self-discipline.

The need for material on penance is perennial. Hence just is the praise the author deserves for helping fill that need. But the subject of penance is a difficult one and Fr. Van Zeller has not avoided all the pitfalls. For instance, there is always the danger of missing one's audience. The present work leaves some doubt as to the audience for whom it was intended. There are working assumptions and even passages that seem to demand a philosophical or theological background. The same is true of the most fruitful portions of the book, the author's invitations to reflection. Another difficulty crops up over Fr. Van Zeller's ordinarily crisp and clear style. Here it occasionally becomes arduous, perhaps due to the intellectuality of the approach.

Let us hasten to add, however, that this occasional arduousness does not obfuscate what the author is trying to convey.

*Approach to Penance,* while perhaps showing signs of hasty preparation, is indeed a welcome contribution in an age that sorely needs reminders on the often unpleasant yet always necessary subject of personal penance. F.M.H.

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**Prayer in Practice.** By Romano Guardini. Translated from the German by Prince Leopold of Loewenstein. New York, Pantheon Books Inc., 1957. pp. 228. $3.50.

**The Lord's Prayer.** By Romano Guardini. Translated from the German by Isabel McHugh. New York, Pantheon Books Inc., 1958. pp. 125. $2.75.

*Prayer in Practice* seeks to stay the spread of a blight most harmful to the Christian life—the neglect of prayer in every-day life. It establishes the necessity of integrating one's life by prayer as the first step toward counteracting this spirit of remissness. Then it sets forth the means for realizing this desired goal by indicating the nature and evolution of prayer. This it does by showing the need of preparation before prayer, a delineation of its genesis through an examination of man's diverse relationships to God, a description of the various forms which prayer may assume, and a notion of some of the difficulties that one might encounter.

Monsignor Guardini intended *Prayer in Practice* to reach a very wide audience; as a result it is often shot through with broad sweeping statements, e.g., "The Rosary is a prayer which is not suited for all occasions, and anyone who is inwardly not at peace, or is troubled by religious problems, can do very little with it; he would be well advised to leave it alone." We agree that there are times when one is not disposed to recite the Rosary, viz. when the power of concentration needed for its mental part is lacking; yet, for one possessing a devotion to the Rosary it can during times of distress often be the cause of restoring inward peace. Should such a person be advised to leave it alone? As the author himself states, "Life is so diverse that anyone discussing it must content himself with striking a mean, knowing that general propositions never fully do justice to any individual case. Thus the reader may feel that many of the views put forward in this book are not correct or only partly so. . . . But if the mean has, to some extent been struck, he may find something which will be of use to him."

The *Our Father* has been on the lips of Christians ever since Christ answered the request of his Apostles, "Lord, teach us to pray." Yet, how often it is merely on the lips. Isaias says, "Their lips praise me, but their heart is far from me." To help his fellow Christians pray with the spirit of Christ as well as with his words, Monsignor Guardini has searched beneath the literal meaning of the brief phrases of the "Our Father." He successfully employs the petition "Thy will be done" to draw meaning from the other petitions, thus arriving at the very heart of Christ's prayer—"the union of the Christian with his Father in Heaven."

A useful analysis helping us to deepen and enrich our appreciation of our most valuable prayer. X.McL.

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**World Crisis and the Catholic.** Studies Published on Occasion of Second World Congress for Lay Apostolate. New York, Sheed and Ward, 1958. pp. xiv, 228.

In *World Crisis and the Catholic,* Catholic laymen eminent in their varied fields describe the crises of our world. They give testimony that only the Universal Church has the true answers to meet them. They boldly proclaim the shortcomings of the Church as the world sees them in its members.

In terms calculated to arouse the most slumbersome, the varied crises are sounded. Unbelievable poverty, malnutrition and hunger in the midst of great wealth and technical progress ("daily endemic hunger known to . . . nearly two-thirds of the human race.") Automation threatening a "second industrial revolution" and mass unemployment, if not thoughtfully assimilated. The former colonial peoples of Asia and Africa coming into their own with leaders whose entire political and social training was in and from a non-Christian West with its secularist, materialist "culture." (Small wonder that John Wu warns "If the East is Westernized it becomes worse than the West.") Finally we are confronted by the central fact of our age: that intimacy of communication and potency of weapons have made world law and organization essential to survival, man has learned scientifically to stimulate and foster group hate, but not to control it.

From government (Adenauer, La Pira, Chang), mathematics (Severi), medicine (Lopez-Ibor, Stern), law (Tanaka, Wu), art (Baur), history (Dawson), labor (Meany), these writers come and stress the concern of the Church with this world in which we live. They insist upon the duty of the Christian citizen to bring his influence to bear within these fields, and others to which they may be

individually called. There is a universal note to Lopez-Ibor's reminder to his fellow doctors of their duty: ". . . that of perfection. There is no worse example than that of the incompetent Catholic professional man who not only tries to excuse his incompetence but even flaunts it as a sign of his detachment from the things of the world." They give testimony that only the Church with its true universality can unite East and West (Wu, Dawson). Indeed the present "great historical awakening of entire continents" is seen as a development of the "incorporation" into Christ of all nations excluding none, which St. Paul had proclaimed (La Pira). Only the Church, they tell us, with her Christ-prompted spirit of distributive justice can give an adequate motivation and foundation for aid to these miserable, frustrated peoples of Asia and Africa (Klompe, Scheyven). Only the Church has the wisdom to proceed—first towards world justice, then towards world unity—at a pace speedy enough to forestall universal destruction, yet sober enough to maintain the balance of regional economies and to forestall a headlong dive into an international depersonalization (Tanaka, Klompe). And to Karl Stern, psychiatrist, the world's only refuge from an abyss of group hate, is love, which, unlike mass hatred, cannot be engineered by man.

If the theme of the central portions of the book is that the Church is *in* the world, the epilogue—"Two Thousand Years Afterwards"—reminds us it is not *of* the world. Joseph Folliet recalls the puzzle of these two milleniums, that

> "Mankind will not find salvation without the Church. Nor will the Church receive her own salvation without the action of the children of God, through whom God makes his presence felt in history."

And, like the children of Israel, the chosen race of the new dispensation has cried out throughout its history "We want to be just like other nations" (1 Sam. 8:20). In this Gustave Corcao finds the most serious evidence against the Church—"provided by the members of the Church themselves":

> "Not that our lives stand out because of any noticeably scandalous or perverse behavior; not that we are any fiercer or more selfish than anybody else; or any more immoral in our way of loving, or any less fair in our dealings with our fellow-men. No, the greatest scandal of the century is to be found in the fact that we are just like everybody else! It might be said that the world is accusing us of . . . worldliness."

The editors are to be congratulated for assembling a panel of experts who not only raise the crucial questions but also know the right answers. Clear, penetrating and restrained, this is good, at times thrilling, reading. A.B.

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**Patterns in Comparative Religion.** By Mircea Eliade. Translated by Rosemary Sheed. New York, Sheed and Ward, 1958. pp. xv, 484. $6.50.

*Patterns in Comparative Religion* is a study of religious forms, the acts, beliefs, and theories of every imaginable age, race, and culture. As a study of religious "forms," it sets aside all historical considerations, the author intending to treat them in a companion volume on the history of religions. The author, Prof. Mircea Eliade, formerly a lecturer at the Sorbonne and at the university in his native Bucharest, Romania, is now at the University of Chicago. Prof. Eliade's approach is indicated in some introductory remarks to a chapter entitled "The Earth, Woman, and Fertility." He is attempting, as he says, to see what "patterns" are to be found in the indices of works in comparative religion, under such headings as Earth, Mother Earth, Earth Divinities, Earth Spirits. For a textbook in comparative religion for college use, this approach seems sufficiently scholarly. There is, besides, ample evidence throughout of Prof. Eliade's scholarly abilities and accomplishments. The latter include rather extensive original researches.

By its thoroughly empirical approach *Patterns in Comparative Religion* avoids the hasty generalizations that have plagued, if not dominated, all the major works produced in this highly controversial field. Such "empiricism," while taking up ten of the thirteen chapters, leaves sufficient room for Prof. Eliade to broaden his outlook in the other three chapters. Key chapters are: "The Morphology and Function of Myths" and "The Structure of Symbols." In these chapters of his book Prof. Eliade rises to an almost philosophical level and it is here that a Thomist will find himself most at home.

The book is perhaps a bit too technical for the average reader. Within its own limits as a college text, however, it should fill a rather wide gap and find an equally wide audience. R.M.D.

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**Buddha and Buddhism.** By Maurice Percheron. Vol. 3 of the "Men of Wisdom" Series. Translated from the French by Edmund Stapleton. New York, Harper and Brothers, 1958. pp. 192. $1.35. (paperback).

M. Percheron, the author of *Buddha and Buddhism,* is a noted

Orientalist who has a full knowledge of Buddhist sources and doctrines. He is clearly conscious that the basic tenets of Buddhism, "the negation of the soul as a lasting entity, the rejection of an accessible God, and the very idea of . . . transmigration, could not but horrify a convinced Christian." But when he makes the open claim that modern science supports Buddhism in these doctrines, we not only may, but must strongly object.

In making this claim, he resurrects the old assertion that matter-energy transformation destroys the principle of causality; he accepts as dogma Bertrand Russell's attempted breakdown of the distinction between consciousness and its objects; and he attributes to Carl Jung an interpretation of the soul as merely a balance of psychological factors which would reduce the soul to a series of momentary "egos." Now all of these may be *possible* interpretations, and all of them have been so stated previously by philosophers and men of science. They are seldom, however, stated today and are far from being so universally accepted that we would have to take them, as the author does, as incontestable *facts*. Actually Realist philosophy, not to say Catholic doctrine, has proven all of them to be false and hasty conclusions from the given scientific data.

These assertions are made late in *Buddha and Buddhism* and are not a part of the formal exposition of the doctrine. Nevertheless they confirm the suspicions read between the lines earlier in the book. In addition they put comparisons that M. Percheron draws between Christianity and Buddhism in a very bad light. For instance, he draws an analogy between the birth of the Buddha and the Annunciation; another between St. John, the Beloved Disciple, and Ananda, "the disciple who *loved* the Master (i.e., the Buddha)" and therefore, because he could not resign himself to the Master's departure, devised the notion that He had not really died and remained spiritually present—both of which smack of some familiar but very unfortunate theories about Christianity. Equally suspect are the author's statements that "Whosoever will save his life shall lose it" is equivalent to the Buddhist affirmation of non-personal salvation, and that in "the highest spheres of spirituality . . . Buddhism and Christianity are not unlike one another."

The book as a whole presents an admirable harmony of text and reproductions of Buddhist art. Nevertheless the incidental defects noted above mar a work that could have been a worthwhile addition to the literature on comparative religion. R.M.D.

**Saint Bernard of Clairvaux.** By Bruno S. James. New York, Harper and Brothers, 1957. pp. 192. $2.75.

In his introduction, the author, Bruno S. James, states that his book is a biographical attempt to illustrate the character of St. Bernard of Clairvaux. This difficult task he accomplishes by proceeding in a chronological order, without, however, relating every event of the Saint's life—happily avoiding the plodding ritual of dates and figures. What is especially delightful is his uncompromising refusal to psychoanalize the Saint. He simply and quite objectively presents Bernard in different situations, and is content to let the Saint speak for himself through his letters.

Reflections on the temper of the times reveal Fr. James' profound grasp of Medieval history and there is enough historical information to acquaint the unfamiliar and refresh the memory of the learned reader. The author's obvious familiarity with the writings of St. Bernard, especially his letters, makes for a book that is admirably objective writing and pleasant reading. H.M.C.

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**Stages In Prayer.** By John G. Arintero, O.P. Translated from the Spanish by Kathleen Pond. St. Louis, B. Herder Book Co., 1957. pp. x, 178. $3.25.

St. Teresa of Avila, to whom this book often appeals for authority, said that she would rather have a learned, if ordinary, spiritual director, than a holy one who lacked the requisite knowledge. She added, of course, that the holy director of souls, who was also well trained in ascetical and mystical theology, would be the ideal. The Spanish Dominican, Father Arintero, who died in 1928, is such an ideal spiritual director. His master-work, *La Evolucion Mistica,* first published in 1908 and recently presented to English readers, manifests a profound knowledge of "the labyrinthine ways" of the interior life. Precisely because his appreciation of the spiritual life was so great, he was able to make his guide-maps for beginners so attractively simple. His competence is also shown by his establishment of the first periodical devoted exclusively to the Christian's interior life, *La Vida Sobrenatural.*

For Father Arintero the mystical life in all its fullness is not intended for any select group of Christians but is a way of life accessible to all who are desirous of seeing realized in themselves the full import of their being "partakers of the divine nature." Thus, in his preface to the second edition of *Stages in Prayer* he wrote

that his purpose was to make available to all in summary form the nature and significance of mental prayer. He first considers the mysteries of Christ as they are to influence the life of the follower of Christ. Prayer is the only means for effecting and increasing this influence. Ascetical prayer, characterized by vocal prayer and meditation, its gradual transition to contemplative prayer, to be brought to its full flowering only in the vision of God, form the book's principal subject matter. Ordinarily there accompany these various stages in prayer, especially contemplative prayer, certain phenomena, and in discussing them Father Arintero has not spared himself in making clear what ought to be accepted or regarded as ordinary and what is truly extraordinary.

Father Arintero speaks directly to his readers, and he has a special facility, possibly because of his years of teaching at Salamanca, in hitting upon the perfect analogy to convey his thought. His commentary is often punctuated with quotations from the writings of the Angelic Doctor, St. Teresa, St. John of the Cross, and other authorities on the spiritual life.

*Stages in Prayer* has already been reprinted several times in its original Spanish edition and witnesses to Father Arintero's ever-widening influence. Kathleen Pond, the translator, in her fidelity to the original text, has retained a complex sentence structure, which if common enough among Spaniards, may prove something of an obstacle to English readers. Father Arintero had appended to many of the chapters supplementary material for those who wished to go into the matter of a given chapter more deeply. The translator has brought all of these notes together in six appendices at the end of the book. Since these notes are uniformly helpful, e.g., practical considerations of the mysteries of Christ; the inestimable profit derived from mental prayer; difficulties encountered; practical counsels for the spiritual director; the decision to remove from their appropriate places in the text was a change of dubious merit. Those who have been seeking for the needed rationale for their prayer life—one solidly grounded in doctrine and flexible to the inspirations of the Holy Spirit, need look no further. P.O'B.

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**The Three Degrees.** By Conrad Pepler, O.P. St. Louis, Mo., B. Herder Book Co., 1957. pp. 256.

High school geometry is indeed a puzzle to the average student, haunted by weird figures and angles and shapes. And all, apparently without any connection with reality. The average Christian for some

time now has felt the same way about the Three Ways and Mysticism. But why? Fr. Conrad Pepler, O.P., continuing and developing the main thesis of his earlier book, *Riches Despised,* answers that there are three levels in man, the natural, the ritual, and the spiritual—three levels which are today utterly dislocated and divorced. Without the unity provided by the Mystical Body of Christ, each of the levels goes its separate way or is ignored altogether, and the spiritual life of the individual soul becomes artificial, disjointed, "out of the ordinary." The arguments Fr. Pepler brings forth in support of this thesis, all drawn from theology and philosophy, are cogent and convincing.

*The Three Degrees* is subtitled, *A Study of Christian Mysticism;* it presents the natural and supernatural foundations for the normal development of the Christian life towards holiness. This development is the normal growth of the Christian from Baptism to perfect fulfillment in heaven. The author, founder and for many years editor of the English Dominican Publication, "The Life of the Spirit," examines Mysticism in terms which are clear and lucid for the serious reader of this twentieth century. In the first part of his study Fr. Pepler considers the basis of the mystical life, the life that culminates in Eucharistic and mystical union; the second part examines the structure of Mysticism: What Is Mysticism, The Study of Mystical Theology, Psychologies of Mysticism, The Necessity of Christian Mysticism, and the Unity of Mystical Experience. In summary fashion, his conclusion is that the Christian concept of Mysticism is the way of nature, the way of the ascetic purifying all that comes to him by a rigid self-discipline; the way of the individual and of society, all drawn into the way of Christ, the Word of God made flesh, and all this made into a complete whole through the love of God in Christ and in his Church.

Although these chapters were originally presented to a wide variety of audiences and may be read separately with benefit, they contain an intrinsic unity, centering around man's natural desire for divine union, and God's infinite love and mercy; these central themes will help ground the approach of the modern reader to Mysticism on a solid foundation. G.McC.

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**Introduction to the Philosophy of St. Thomas Aquinas. Vol. II Cosmology.** By H.D. Gardeil, O.P. Translated from the French By John A. Otto. St. Louis, B. Herder Book Company, 1958. pp. xii, 218. $3.75.

In this introductory manual of Natural Philosophy Fr. Gardeil

offers a brief examination of the main points of the Aristotelian-Thomistic analysis of mobile being. Unlike the older manualists he does not employ the formal thesis method of exposition but rather gives a running description of the salient arguments and conclusions of *The Physics* of Aristotle. The order of *The Physics* is closely followed and there are few digressions.

In some respects this work is similar to many manuals in current use. It is not a necessary development of a strict demonstrative science but rather a lexicon of philosophical terms. In his day, St. Thomas could safely assume that his students were fully aware of the meaning of science and of the fact that there can only be three speculative sciences, of the vital role of these sciences in the natural development of man's intellect, and of the mode of procedure peculiar to each science. Like many modern Thomistic authors, Fr. Gardeil apparently assumes this same knowledge on the part of his readers. He further confuses the modern student by making a distinction between Philosophy and Science, which does not seem consonant with the mind of St. Thomas. No mention is made of St. Thomas' conception of science as a certain way of knowing or of the scientific method necessarily peculiar to natural science. Without a grasp of these fundamentals, it is hard to view this book as anything but a lexicon. Unlike some introductory manuals, however, this work is not concerned with evaluating modern physical theories which are too unstable as yet to allow of just criticism. Fr. Gardeil wisely confines himself to general remarks on modern tendencies.

Appended to this work are forty-four pages of texts from St. Thomas. These include the most important sections of the commentary on *The Physics* of Aristotle and the entire *De Principiis Naturae*. Of special note are the excellent footnotes added by the translator of the work, John A. Otto, which refer the reader to the best modern Thomistic sources. T.LeF.

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**The Evidence of God in an Expanding Universe, Forty American Scientists Declare Their Affirmative Views on Religion.** Edited by John Clover Monsma. New York, G.P. Putnam's Sons, 1958. pp. 250. $3.75.

Is there a God? Yes, answer forty prominent American scientists. Indeed, for these men, representatives of every branch of the physical and biological sciences, science demands God. Arranged by the author and journalist, John Clover Monsma, this symposium fully attains its principal purpose—to combat the popular error that

today's scientists are openly hostile, or at best, indifferent to God and religion. No one who reads even one of these concise and thoroughly personal testimonies will doubt, that for the intellectually honest scientist, God *must* exist.

Each of these proofs for God's existence is characterized by its humility. Arrogant pride in man's scientific achievements is impossible in the face of still greater marvels of order and design in our universe. A few of these accounts approach St. Thomas' philosophical formulation of the *quinque viae*. In the main however, they remain informal observations pointing toward the existence of a God. Some are more convincing than others. All are simple, readable descriptions of interesting scientific facts, which of themselves are inexplicable without God. Why, for example, should ice be less dense than water? How does a giant protein molecule come to exist, and have life? Why are Nature's laws unchangeable?

A superior degree of scientific knowledge is not required to understand these proofs. Any high school student, especially one interested in science, could read most of them profitably. *The Evidence of God* can, therefore, be recommended to all as a valuable source of modern scientific evidence for the existence of God.

P.M.O'S.

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**Sociology.** By Joseph H. Fichter. The University of Chicago Press, 1957. pp. xiii, 450. $5.00.

Here is an appealing outline of the basic concepts involved in the study of man's recurrent behavior patterns. In a single volume Father Fichter satisfactorily expounds the elementary knowledge needed for an introductory course in sociology.

The first section is devoted to the investigation of man, who has the "ability to think in abstract terms, to make decisions and choices"; the processes by which he becomes socialized; the different groups and associations and, finally, the totality of society itself—its functions and characteristics. This first section presents but a partial view of group life.

Emphasizing that man's operations follow his mode of existence, Father Fichter develops the remainder of his text around man's ability for free choice in his actions. With all forms of mechanistic determinism specifically rejected, the second segment considers man's *free* behavior patterns both internal and external; the different modes of relations and processes among persons which give rise to social institutions and particular cultures.

Part three examines the first two sections in the light of various socio-cultural phenomena: an analysis of values, active and passive contributions of persons as mobile agents; thought control; causes of deviation from society's established norms and values, etc.

Prudently, Father Fichter makes the code of natural law his last court of appeal, a choice that should make the book acceptable to a broad sampling of readers belonging to different religious faiths. Father Fichter is also to be commended for making numerous practical applications of theory to the American way of life, a feature which, surprisingly enough, is something of an innovation in current sociology texts.

The book's most glaring defect is the omission of all statistical data, an integral part of the science. Whatever advantages may have prompted Father Fichter to this decision, his text is somewhat deficient as an introduction to sociology since it gives no concrete indication of the methodology employed in the science.

Father Fichter has, however, made a notable contribution to the field of sociology textbooks. The first chapter in particular, "What is Sociology?" is a fine "apologia" for the science. It is a scholarly investigation of the fundamentals which have been too long neglected. He shows sociology's proper relation to psychology, metaphysics and the other philosophical disciplines in language that is simple and readily intelligible even for those without any formal background in philosophy. C.M.J.

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**Pius XI: The Pope and the Man.** By Zsolt Aradi. Hanover House, 1958. pp. 262. 16 pp. of photographs. $4.50.

The pontificate of Pius XI is a facet of the modern era which deserves much more attention than it generally receives. Until a more definitive study appears, Zsolt Aradi's *Pius XI: The Pope and the Man* may be used with profit as a reasonably complete source for reference. Although it is by no means the first work to appear on this subject, the author found that much more information—and interest—has accumulated since the last work published. Thus, many of the difficulties which should ordinarily confront only the author of an initial biography have been met and capably solved here. Still, one cannot help but be wearied at times by the adulation constantly heaped upon the "fearless, unerring prelate," whose accomplishments might better have been left to speak for themselves. Mr. Aradi has managed, however, to bring out on a skillful canvas unsuspected hues and shades overlooked in previous portraits of a great scholar, administrator and pope. T.C.K.

**The Catholic Church in the Modern World.** By E.E.Y. Hales. Garden City, N.Y., Hanover House, 1958. pp. 312, $4.50.

In view of the large number of Catholic histories published in recent years, it seems strange that there has not been a wealth of special studies in English devoted *exclusively* to chronicling the Church in the era of the modern state. Philip Hughes covered this period (1789-1946) in a competent but necessarily constricted way in his *A Popular History of the Catholic Church* (Macmillan, 1949). More complete surveys are to be found in the new histories of the Catholic Church by Neill and Schmandt, (Bruce, 1957) and Hertling, S.J. (Herder, 1957). The latest volume of the Mourret series to be translated (Volume VIII) has a very complete coverage of the middle years of the 19th century, but stops with the pontificate of Pius IX. The English historian (by avocation) E. E. Y. Hales has met a real need, then, in writing his *The Catholic Church in the Modern World.* An expert in 19th century history, his previous studies are *Pio Nono,* and *Mazzini and the Secret Societies.* This 19th century specialization is evident in the present work, too, for the coverage of the 20th century Church is disappointingly sketchy by comparison with the earlier sections of the book. With a bit of cross-reference reading, the treatment of the pontificates of the 20th century Popes to be found in the supplements to the Catholic Encyclopedia are a good deal more satisfactory. Still, it should be borne in mind that Mr. Hales is more interested in themes than facts. Of particular value are the chapters on Modernism and the Vatican Council because their more intense study yields a deeper appreciation of the interior security of the Church today. Also, Mr. Hales has allotted more space to the Church in America than is common with European historians. Mr. Hales' book is close to those of Philip Hughes for intelligence and utility, and has the advantage of concentrating its attack upon this single period of crucial, immediate importance. It is, in addition, a highly literate study, whose chief themes are clearly marked out. T.C.K.

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**Golgotha and the Church of the Holy Sepulchre.** By Andre Parrot. Translated by Edwin Hudson. New York, Philosophical Library, 1957. pp. 127. $2.75.

In *Golgotha and the Church of the Holy Sepulchre* Protestant Andre Parrot, curator-in-chief of the French national museums, leans heavily upon the monumental research of Dominicans trained by

Lagrange, notably Vincent and Abel. So closely does he follow his Dominican masters that this book is really a popularization. The one instance in which he disagrees with Fr. Vincent—against Vincent, Parrot holds that Christ's tomb had *one* not two chambers (p. 46)—is scarcely significant enough to give to his book much independent value. There are a wealth of figures, many of which are the maps and drawings supplied by A. M. Steve for Vincent's *Jerusalem de l' Ancien Testament,* I, Paris, 1954. The absence of an index, however, restricts the book's usefulness.

Author Parrot's main conclusion is suggested by the title—the the Church of the Holy Sepulchre, which Fr. Vincent has studied stone by stone, almost beyond doubt rests on the site of Christ's tomb. His opinion of the Finding of the True Cross—commemorated by the Church in her liturgy—is that it is nothing more than the froth of legend to which the name of Helena, the Mother of Constantine, became attached. Evelyn Waugh, in the preface to his novel *Helena,* insists that it is "almost certain" that Helena "directed excavations in which pieces of wood were found, which she and all Christendom immediately accepted as the cross on which Our Lord died . . ." Whatever may be the final decision of scholars, the word *Finding,* as Donald Attwater in his *Catholic Dictionary* points out, is preferable to the translator's choice *Invention of the Cross,* which according to its current usage suggests fraud and begs the question.

The author states inaccurately (p. 54) that under Constantine Christianity became the official religion. Actually it was granted toleration and special legal recognition.

This is not a book for the experts, but it has an undeniable appeal and usefulness for the ordinary reader. It is an ideal popularization.

S.W.

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**Jowett, a Portrait with Background.** Geoffrey Faber. Cambridge, Mass. Harvard University Press, 1957. pp. 424, with appendices, index, and illustrations. $6.00.

What constituted the greatness of this man, often tagged "mentor-in-chief" of the Victorian Age? According to his biographer, Benjamin Jowett's *monumentum aere perennius* is twofold: his devoted work with generations of English youth, and his classic translation of Plato. By the first he exerted incalculable influence upon the minds that were to build and govern an empire, statesmen, lawyers, educators, clergymen, doctors, authors, etc. In his Plato he gave the world what some have considered a matchless translation and a

masterful interpretation—despite his "doctored" passages in the *Symposium* and *Phaedrus*.

Son of an unsuccessful furrier, day-boy and classics student at St. Paul's for seven years, scholarship winner to Balliol College, where he was successively fellow, tutor, and Master—elected in 1870 after having been refused the position once before—he died in his seventy-sixth year, never having married. Two other landmarks in his life were the appointment in 1853 to the Regius Professorship of Greek, and his participation in the notorious *Essays and Reviews,* a book whose liberalistic tendencies shook the more conservative elements in the English Church and rained down controversy and court decisions upon the heads of its authors. As for the rest of Jowett's life we are in the realm of the intangible.

Sir Geoffrey Faber has examined with microscopic exactitude and exhaustive scholarship a mountain of disorderly material and has recast the whole into an orderly and well-documented narrative whose refreshing style and tasteful prose carry it effortlessly along. Worthy of note is his use of sources heretofore withheld concerning the two women in Jowett's life, Florence Nightingale and Margaret Eliot.

Yet, if we must sound a note of restraint in our praise of Sir Geoffrey's work, it is perhaps to remind him that not all of his readers (or admirers of Jowett) will be found to be of his own liberalistic cast of mind. Consequently, many will not agree with much of the philosophizing that is woven into the texture of his book. Many will resent the excessive anthropomorphism ascribed to all but the Broad Church (p. 240); or the bald assertion that the Church of England's approach to *Essays and Reviews* was a "fog of unreason" (p. 314); or the labelling of Church of England dogmas as "anachronisms" (p. 314) and the implication that its bishops were at one time either all "stupid" or "intellectual cowards" (p. 326). Many will deplore the use of such words as "priestcraft," "church-ridden," and "ecclesiastical statecraft." Many will insist that geology's findings and the Bible's Creation Account are not at odds; nor will they agree with Sir Geoffrey's interpretation of the Genesis "fable" on p. 83, etc.

But long as the catalogue be, these minor criticisms indicate merely a general tone pervading the book. Abstracting from them, we still have a brilliant piece of craftsmanship. Sir Geoffrey's work has been a labor of love. To have resuscitated a name from the dust of library shelves and the often murkier memory of man; to have

spun about it the stuff of an inspiring personality: this is his accomplishment. And for this the scholarly world is grateful. Q.L.

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**Masters of Deceit.** By J. Edgar Hoover. Henry Holt and Company New York. 1958. pp. 374.

This book is not new, but it adds a new voice—a powerful one indeed—to the chorus against Communism. Nor is it the first time that Mr. Hoover takes action in this regard. His previous public utterances on the subject however were occasional and of limited scope. In this book his audience widens to include even those unfortunate persons who have been fooled into accepting Communist tenets, through some worthy motive. Yet those readers who may be repelled by the number of pages and who may fear ponderous explanations of Communist theory will be pleasantly surprised. Just enough background and information of the theory of Marxism-Leninism is given to orientate the reader. Throughout the book Mr. Hoover has prefered the experiential approach. This fact alone makes *Masters of Deceit* an overwhelmingly sincere book: it comes from the research, experience and deep convictions of a man who has met the Communist problem frequently during his tenure of office as Director of the Federal Bureau of Investigation.

Arranged under seven headings the book's twenty-four chapters cover every phase of Communism. Part One is a short, compelling statement of purpose. From Part Two on we are informed of its origins and fundamental tents, its practices and methods of operation. The tone of every page is one of urgency, as is to be expected from a man who is in the position of realizing that urgency more than any one else. A complacent and benevolent view of the Communist danger in America is impossible after a serious reading of *Masters of Deceit*.

J.R.G.

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**Italian Catholics in Crisis.** By Dino Del Bo. Translated by John Bricca. Milwaukee, Wisconsin: The Marquette Press, December 1957. pp. xxii, 120. $3.00.

The participation of Catholics in politics is a perplexing problem in countries in which the privilege of self-determination is exercised. Even in an overwhelmingly Catholic country like Italy political Catholicism has witnessed thirteen years of uphill struggle. The reasons are quite clear. At the time of the unification of Italy in the last century Pope Pius IX insisted that all Catholics should refrain from any

active role in the new secular government. The end of the First World War, when Catholics could have asserted themselves, found them choosing the lesser of two evils—Facism in preference to Socialism. The aftermath of World War II produced an intriguing, paradoxical problem—an alarming number of Communist followers within the shadows of the seat of Catholicism.

The hopes of a Christian Democratic party in Italy are described by Dino Del Bo in his Book, *Italian Catholics in Crisis*. Author Del Bo possesses the two necessary requisites for writing such a book, scholarship and Christian statesmanship. The problem, as he sees it, is to realize a clear, practical application of unchanging moral principles to every day problems in politics. To achieve this goal, he calls for a strong Catholic laity actively engaged in political affairs, but constantly taught and guided by the Catholic Church. The task is by no means easy, because the cry for separation of Church and State still resounds on a world-wide scale. One point made by the author, which deserves the attention of all Catholic college students is that the aim of Christian participation in politics is not prestige or economic security but the salvation of souls. V.DiF.

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**Meeting of East and West:** Volume IV from the series "A Social and Religious History of the Jews". By Salo Wittmayer Baron. New York, Columbia University Press, 1957. Second Revised Edition. pp. 352. $6.00

A well deserved criticism leveled against most histories of the Christian Middle Ages is that they pay but scant attention to the notable Jewish contributions to the renascence of Western culture. But it is rare still to find accounts of the Medieval period which paint more than the sketchiest picture of group contacts between Christian and Jew; which give a clear, comprehensive description of the Jew's religious, social and political status in an environment which he found to be preponderantly and militantly Christian. Until this unfortunate deficiency is overcome it will be necessary for students of this period to supplement their readings from the standard texts by consulting specialized studies of the contemporary Jewish life. One such specialized study, *Meeting of East and West,* Volume IV in the Series "A Social and Religious History of the Jews" by Professor Salo Wittmayer Baron of Columbia University has the twofold recommendation of completeness and modernity.

Professor Baron sees Papal policy as forming a more or less consistent pattern: conversion was not to be by compulsion but Jews

who received the indelible character of Baptism found they had entered "a one-way street leading to, but not away from, the Church" (p. 53). Jewish groups must live apart from their Christian neighbors and were to play as restricted a part as possible in community life. Church policy on the national level was less predictable and more responsive to local pressures and mob psychology. He exposes the "crucifixion" of St. William of Norwich and the other blood accusations as calumnies. He shows how with the Crusades—and this is especially true of the undisciplined mobs—all barriers were swept away, and fanaticism and cruelty aroused by the warlike character of a movement intended to be primarily spiritual, led to terrible atrocities. Faced with the choice of death or conversion many besieged Jewish communities anticipated the Crusaders by "self-immolation." "Imitating on a grand scale Abraham's readiness to sacrifice Isaac, fathers slaughtered their children and husbands their wives. These acts of slaughter with sacrificial knives sharpened in accordance with Jewish law" (p. 104). The author states erroneously (p. 123) that indulgences granted to the Crusaders at the time of the second crusade "promised a state of sinlessness for twelve months."

The juridical position of the Medieval Jews is summed up in one word: Instability. Gradually deprived of their landholdings under the Feudal system, Jews began to concentrate in the burgeoning cities. Here they found their formula of survival more in economic power than in legal documents. Regardless of the severe but protective attitude assumed by the Church in her official declarations, or the pledges of the temporal rulers, the thriving Jewish centers, consisting largely of merchants, artisans and moneylenders, knew that all that saved them from the rabid hatred of their jealous neighbors was the patronage of kings and feudal lords who found their services and financial contributions of great advantage.

While the Second Council of Nicea, 787, is the last council recognized by both the East and the West Professor Baron is in error when he states that this was the last council *participated* in by representatives of the East and West (pp. 5, 6). Fourth Constantinople (879-880), Second Lyons (1274), Ferrara-Florence (1439) come at once to mind. Also, the phrase "with the participation of Western as well as Eastern churches" should be inverted for the sake of accuracy.

The author in describing the opposition ranged against the antipope Anacletus II (1130-1138), places heavy stress on the fact that Anacletus was the great-grandson of a Jewish merchant and banker, Baruch, "who had converted himself to Christianity." He does men-

tion almost by way of aside that "the racial issue was seized upon by Anacletus' enemies as an excuse for, rather than as a major cause of their opposition," but because these major factors are not spelled out, most readers will inevitably receive a false impression of the incident. Further, Professor Baron says that the elections of the rival claimants to the Papal throne took place simultaneously. The election of Innocent II, eventually recognized as the true Pope, actually preceded that of Anacletus, and Innocent's most influential champion, St. Bernard of Clairvaux made much of this fact (pp. 10, 11). (The reader may wish to consult *St. Bernard of Clairvaux* by Bruno S. James; New York, Harper and Brothers, 1957: Chapters XI, XII, XIII for a full and reliable account of the disputed Papal election.)

When one considers the delicate nature of the material covered in this volume, Professor Baron is to be commended for a study whose obvious personal sympathy is generally moderated by scholarly detachment. W.S.

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**A Traveler in Rome.** By H.V. Morton. New York, Dodd, Mead and Co., 1957. pp. x, 374. $6.00.

H. V. Morton, British journalist and author, has changed very little in style and outlook in the more than thirty years that he has been writing travelogues. All his travel books, for instance, have a deeply personal character. He delights in sharing his own varied reactions to people and things, and he insists upon taking his readers by the hand and showing them the sights. Another perennial trait is that his enthusiasm for travel is joined to a keen interest in history. So, the mention of a famous fortress or palace is inevitably the occasion for an excursion into the past. *A Traveller in Rome,* in fact, supplies more history than geography. But it is history that is usually to the point, history which creates the proper atmosphere and state of mind. Sometimes, though, the historical anecdotes in this present volume seem more like padding than background.

Mr. Morton has a special flexibility in adapting his point of view to that of the people and region in which he is traveling. Where he cannot understand he is at least tolerant. But traveler Morton's trademark—one that he shares with not a few other contemporaries—is his firm adherence to the principle that truth is stranger than fiction. He has a genuine passion for startling and little known facts. Where these are lacking he occasionally resorts to hearsay for spice and novelty. So when he adds the saving phrase "so the story goes,"

he is not to be taken too seriously. Still, his pursuit of the odd adds not a little to the charm and appeal of his books.

*A Traveller in Rome,* though it is the author's first full-length study of Rome, is not his first description of the Eternal City. *Through Lands of the Bible* (Dodd, Mead, 1938), the product of Mr. Morton's trip to the Near East, closes with a chapter on Rome—the catacombs, St. Peter's, San Clemente, Ostia. An interesting feature of his latest book is that he makes no reference to this chapter on Rome of 1938 vintage. When he is taken through San Clemente by Brother Paschal, O.P., it is as though he had never seen that church before. The author may have felt that much of the spontaneity and interest appeal of this account would have been lost if he admitted too often that he was covering old, familiar ground. Still, it was highly instructive to compare his description of San Clemente, the catacombs and St. Peter's tomb in 1938 with his observations in 1957. Certain errors are corrected, new details added, emphasis and point of view are reorientated to conform to the latest research. It shows how outmoded even rather conscientious accounts can become in a score of years. Another remarkable improvement is the author's endpaper map of Rome. In this present volume it is attractive, and vividly clear and coherent. In his *Through Lands of the Bible,* 1938, the endpaper schema of Rome was cluttered, indistinct and decidedly unappealing.

The torrent of information supplied in this attractively illustrated book is generally accurate, but there are a few factual errors of small consequence. While very much up on things Catholic, Mr. Morton makes a few judgments which should have been left to the theologians.

*A Traveller in Rome* gives excellent descriptions of Vatican City, Castel Gandolfo, the catacombs, the principal churches and palaces. As has been noted, it furnishes a wealth of history besides. The author, now 65, may be chaperoning less spectacular trips these days, but they are none the less informative and rewarding. W.S.

## BRIEF REVIEWS

Why in the last quarter century has the number of secular priests in the U.S. increased by 60%, from 18,873 in 1930 to 30,481 in 1957, while, for the same period, the religious orders have reported a 125% increase? In *Diocesan Priest Saints* Father R. A. Hutchinson, secular priest of the San Diego diocese, attributes the discrepancy to confusion about the nobility of the diocesan priesthood. This confusion is largely the effect of the skillful propaganda weilded by the indiscreet promotors of religious vocations and by recent writers, some popular, who "seem to have led the unwary into the error of thinking that the flower of sanctity flourishes only in the monastery garden. Such an idea must be blasted out like an old stump that clutters up a choice piece of real estate. Truth is the TNT for the job" (p. 15). Those who would discourage a young man from becoming a secular priest because he would not be truly generous with Christ except as a religious cannot be too strongly censured. But to attribute the proportionately greater increase in religious vocations to a false impression that the secular priesthood is hardly worthy of the generous soul is, obviously, an extremely superficial analysis. The intrinsic attractiveness of the religious state, the fact that most of our Catholic institutions of higher learning are staffed by religious, the appeal of foreign mission work, the desire to teach, not to mention the divine call itself, are more likely factors than misleading information or the indiscreet zeal of directors of religious vocations. Since the religious orders do not begin to have the needed personnel to carry on their rapidly expanding activities, Father Hutchinson would have been on safer ground to have concentrated exclusively on his positive program to attract vocations to the secular priesthood rather than to have devoted so much energy to vague allegations, accusing the religious orders, as it were, of possessing ill-gotten goods. Such allegations are all the more regrettable since the book, which contains the lives of 12 canonized and 9 beatified secular priests, is intended to be placed in the hands of students. Might not Father Hutchinson's polemical tone prejudice young minds quite as much as the "skillful propaganda" of the religious orders? (St. Louis, B. Herder Book Co., 1958. pp. 217. $3.95.)

"Woodstock Papers" No. 2 makes available in paper-back form *The Testimony of the Patristic Age Concerning Mary's Death,* by Walter J. Burghardt, S.J., a study which appeared about a year ago in the periodical "Marian Studies." Whether or not the Mother of

God did undergo death has never been determined by the Church, but the answer of Tradition is an affirmative one. Here the author has assembled witnesses from the third to the eighth century. His purpose is not to prove anything, but merely to examine the Patristic writings and the liturgies of both East and West which bear on this point to show that the belief does rest on solid ground. This brochure will prove a handy source of reference for the student of Mariology and of interest and profit to those who are not theologians." (Westminster, Maryland, The Newman Press, 1957. pp. 59. $0.95.)

In *John of the Golden Mouth,* Rev. Bruno H. Vandenberghe, O.P., brings to light some of the great qualities of St. John Chrysostom. Beginning with a brief sketch of the Saint's life, he next devotes several chapters to an elaboration of those qualities which made Chrysostom the great saint that he is, e.g., Orator, Moralist and Moral Preacher, Advocate of the Poor, etc. The author is content to let Chrysostom speak for himself through apt quotations. Since there are very few books in English on St. John Chrysostom, Father Vandenberghe's contribution should prove valuable in stimulating renewed interest in one of the greatest Fathers of the Eastern Church. (Newman Press, Westminster, Maryland, 1958, pp. 91, $2.75).

In *Ponder Slowly* Retreat-Master Francis X. Peirce, S.J., presents the material of his previous tridua and retreats in skeletal form for use as outlined meditations. About a third of the book is taken up with two "Eight-day retreat outlines to be used with St. Ignatius' Book of the Exercises." Meditations on Christ's life, the Beatitudes, Charity, the Gifts of the Holy Ghost, St. Gertrude's Prayer to the Sacred Heart, etc., are also included. The meditations consist generally of "undeveloped thoughts," mere leads which give the individual a maximum of freedom in using the material. For the most part the style is staccato; the idiom crisp and modern with an obvious effort made to avoid technical language and pious clichets. Father Peirce's "ticker-tape" approach can be best appreciated by a typical example:— "The Gift of Counsel . . . Supernatural intuition . . . combining illumination, tact, decision . . . Interested, disinterested, affective, effective guidance . . . Infinitive, imperturbable knowledge applied practically . . . Guiding always in the right direction. . . gently, sincerely, like a Friend . . . not inexorably, implacably, like a tyrant . . . Advising timelessly in the midst of weighted time . . . serenely in the midst of all-pervasive turmoil . . . (pp. 76, 77)." The quality of the meditations is uneven. Sometimes there is a calm progression of

thought; at other times the pace becomes jerky and a distraction; occasionally, for want of something to say, Father Peirce lapses into an annoying verbalism, a "piling-on" of nouns, verbs or adjectives. At his best, however, Father Peirce is better than average and for those who find outlines helpful the book, if used with discretion, should prove profitable. (Westminster, Maryland, The Newman Press, 1957. pp. 323. $3.95.)

The latest work to come from the busy pen of the English Dominican nun who writes under the psuedonymn "S.M.C." is *Jacek of Poland,* a life of Saint Hyacinth, the great Dominican apostle to that nation. The Saint's seventh centenary occurred last year (see *Dominicana,* September, 1957) and the celebrations and publicity at that time helped bring this little-known saint out of comparative obscurity. The author has done an admirable job in presenting this life of St. Hyacinth. She has used the most reliable reference works in gathering her facts and has related the story of the Saint's life in an easy, readable style. The book is based chiefly on the life of St. Hyacinth published in 1949 by the late Polish Dominican scholar, Father Jacek Woroniecki. "Jacek" is the common Polish name of the Saint. It would seem, however, that in a work intended to popularize the Saint among English-speaking peoples the name "Hyacinth" would have been best used in the title. An interesting book which should be of interest to every Dominican and all others interested in things Dominican. (Blackfriars Publications, 34 Bloomsbury St., London, England, 1958. pp. 57.)

The value and significance of the Mass in daily life is the recurring theme in *Holy Mass and Life* by Rev. A. Biskupek, S.V.D. The clear, simple style of the text and the appropriate photographs of the Mass in action combine to insure easy, profitable reading. *Holy Mass and Life* was Father Biskupek's (d. 1955) last book. He deserved well of America's seminarians with his best-seller "Ordination: A translation and explanation of the Rite of Ordination" which is now in use in many seminaries throughout the country. *Holy Mass and Life,* while not without value for the seminarian and priest, will prove especially beneficial for lay-folk anxious to meditate upon the Mass in terms of their own daily lives: how best to join themselves to the renewal of the sacrifice of Calvary. (New York, Society of Saint Paul, 1957. pp. 189. $2.50).

Much is being written today about the nature and obligations of

Christian education. Before all else, however, the Catholic should become familiar with the attitude of the Church in this very important matter. *Pope Pius XII and Catholic Education* is a paper-back compilation of twenty-one addresses of the present Holy Father on nearly all aspects of education ranging from "History and Philosophy" to "Sports and Gymnastics." The eighth address, "Counsel to Teaching Sisters" is of particular significance for the many thousands of American teaching Sisters. (Ed. by Vincent A. Yzermans. Grail Publications, 1957. pp. 180.

*Jungle Call* by Monsignor Joseph Cacella is a biographical account of four years spent among the Amazon Indians. Exiled in 1910 from his native Portugal, the newly ordained Father Cacella sought refuge in Brazil. Receiving the necessary permission, he devoted four years to the spiritual betterment of the numerous tribes inhabiting the Amazon. Monsignor Cacella relates his experiences among the Indians and the the terrors of the jungle life with occasional historical and moral reflections. Direct and to the point this book graphically acquaints one with the consolations and the difficulties of missionary life.

## BOOKS RECEIVED — FALL, 1958

*Lend Me Your Hands.* By Bernard F. Meyer, M.M. Fides Publishers, 1955. pp. 241. $1.50.
*Father of the Family.* By Eugene S. Geisler. Fides Publishers, 1957. pp. 157. $1.25.
*More Than Many Sparrows.* By Leo J. Trese. Fides Publishers, 1958. pp. 137. $2.95.
*Conversation With Christ.* By Peter Thomas Rohrbach, O.C.D. Fides Publishers, 1958. pp. 171. $1.25.
*These Made Peace.* By Cecily Hallack and Peter F. Anson. St. Anthony Guild Press, 1958. pp. 288. $3.50.
*Our Lady Comes to America.* By Raphael Grashoff, C.P. Grail Publications, 1958. $0.15. (Pamphlet)
*To Be a Priest.* Grail Publications, 1958. $0.25.
*Further Paradoxes.* By Henri de Lubac, S.J. Trans. by Ernest Beaumont. The Newman Press, 1958. pp. 128. $2.75.
*A Father Faber Heritage.* Edited by Sister M. Mercedes, S.N.D. de Namur. The Newman Press, 1958. pp. 368. $4.75.
*Happiness Through Prayer.* By Karl Rahner, S.J. The Newman Press, 1958. $1.50.
*Saints of the Missal.* Vol. II. By Benedict Baur, O.S.B. B. Herder Book Company, 1958. pp. 283. $3.95.
*Letters From the Saints.* Compiled by Claude Williamson. Philosophical Library, 1958. pp. x, 214. $6.00.
*Short Dictionary of Catholicism.* By Charles Henry Bowden, C.O. Philosophical Library, 1958. pp. 158. $2.75.
*Mary and Christian Life.* By Rev. F. J. Melvin, C.M. Macmillan, 1958. pp. x, 99. $2.50.
*The Great Society.* By Paul Foster, O.P. Blackfriars, 1958. pp. 91.
*Philosophia Scholastica, Vol. III, Ethica.* By F. X. Calcagno, S.J., and C. Ferraris, S.J. M. D'Auria Pontificius Editor, Napoli, 1958.
*The Aquinas Lecture,* 1958, *Thomas and the Physics of* 1958: ***A Confrontation.*** By Henry Margenau, Ph.D. Marquette Univ. Press, 1958.
*Reflections and Counsels on Chastity.* By Rev. John C. Schwarz, S.J. The Liturgical Press, 1958. (Pamphlet)
*Your Part in the Mass.* By Msgr. Robert J. Sherry. The Liturgical Press, 1958. (Pamphlet)
*The Blessing and Laying of the Cornerstone For a Church According to the Roman Rite.* Trans. by John Schneider and Richard Heinzkill. The Liturgical Press, 1958. (Pamphlet)
*The Blessing of a Church According to the Roman Rite.* Trans. by John Schneider and Richard Heinzkill. The Liturgical Press, 1958. (Pamphlet)
*The Blessing of a School According to the Roman Rite.* Trans. by John Schneider and Richard Heinzkill. The Liturgical Press, 1958. (Pamphlet)
*The Meaning of the Altar.* By Rev. Paschal Botz, O.S.B. The Liturgical Press, 1958. (Pamphlet)

# The Cloister Chronicle

## St. Joseph's Province

**Condolences** The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. C. H. McKenna, O.P., Rev. J. C. Gunning, O.P., and Bro. J. D. Campbell, O.P., on the death of their fathers; to the Rev. J. L. B. Kilkenny, O.P., on the death of his mother; to the Rev. G. V. Hartke, O.P., the Rev. G. G. Herold, O.P., the Very Rev. C. C. McGonagle, O.P., the Rev. T. L. Weiland, O.P., and the Rev. J. H. Kenny, O.P., on the death of their brothers; and to the Very Rev. E. G. Fitzgerald, O.P., the Rev. J. U. Cahill, O.P., and Bro. W. Rennar, O.P., on the death of their sisters.

**Solemn Profession** On August 16, at Precious Blood Church, Monmouth Beach, N. J., the following Brothers made solemn profession of vows to the Very Rev. George C. Reilly, O.P., Prior of the House of Studies in Washington: Brothers Michael Werner, Linus Dolan, Jerome Kennedy, Arthur Bernardin, Sebastian Gonzalez (Province of Holland), Thomas LeFort, John Vianney Becker, Augustine Evans, Ambrose McAlister, Cletus McCarthy, Anselm Egan, Walter McGuire, Bernardine Dyer, and Alphonsus Loperena (Province of Holland).

**Professions and Vestitions** On the feast of the Assumption, twenty-five candidates received the Dominican habit in an impressive ceremony held at St. Joseph's Priory, Somerset, Ohio. The Very Rev. Matthew Hanley, O.P., bestowed the habit on the following: Thomas Fergus (Bro. Kieran), Patrick O'Connor (Bro. Mark), Adrien Picard (Bro. Gabriel), John Hanagan (Bro. Gregory), Edward Markowski (Bro. Melchior), John Leach (Bro. Charles), William Marshall (Bro. Justin), William Olohan (Bro. Hugh), John Corrigan (Bro. Thomas Aquinas), Edward Higgins (Bro. Luke), Russell Ryan (Bro. Terence), James Quigley (Bro. Ferrer), Raymond Leonard (Bro. Lawrence), John Burchill (Bro. Patrick), Robert Murphy (Bro. Pascal), Charles Curran (Bro. Ambrose), Michael McDonnell (Bro. Alex), John Moran (Bro. Bonaventure), Cosimo Arrigo (Bro. Thaddeus), Raymond Powers (Bro. Jude), William Peterson (Bro. Jerome), Jo-

seph Maurer (Bro. Aurelius), Edward Myers (Bro. Timothy), James Nicolicchia (Bro. Andrew), Roland Nadeau (Bro Marcolinus).

On the next day, the brothers who completed their canonical year of novitiate were professed. They are Brothers: Mannes Beissel, Michael Hagan, Philip Yager, Cornelius Hahn, Damien Hoesli, Peter Elder, Albert Doshner, Louis Mason, Christopher Lozier, Robert Reyes, Reginald Melendez, Bede Sharp, Joachim Haladus, Raymond Cooney, John Rust, Jordan Myers, and Aquinas Farren. These professed brothers are now beginning their philosophical studies at St. Stephen's Priory in Dover, Massachusetts.

One Laybrother made profession and four received the Dominican habit at ceremonies held recently in the Priory Church of St. Joseph, Somerset, Ohio. On June 3rd, Brother Damian McCarthy made simple profession. On June 8th William J. Merrick (Bro. Augustine), and Charles J. Rice (Bro. Dominic), received the habit. On June 29th, William F. Marino (Bro. Thomas), and on August 3rd, John O. Kampmann (Bro. Hyacinth), also received the habit. The Very Rev. Matthew Hanley, O.P., Prior, received the vows and bestowed the habit, assisted by the Rev. Joseph F. Gilsenan, O.P., Master of Lay Brother Novices and Postulants.

**Chapel Dedication**

On July 2nd, the Very Rev. Matthew Hanley, O.P., blessed the new chapel of the Immaculate Heart of Mary in the Laybrother Novitiate, St. Joseph's Priory, Somerset, Ohio. The chapel is the latest addition to the recently established Postulate and Novitiate for Laybrothers at St. Joseph's

The Very Rev. Maurice J. Donovan, V.F., was delegated by the Most Rev. C. G. Issenmann, D.D., Bishop of Columbus, to preside at the canonical erection of the Stations of the Cross in the Laybrothers' chapel on July 30th.

**Father-Son Communion Breakfast**

Mr. Albert R. Beatty, author and former Baptist minister, spoke recently at the annual Father-Son Communion breakfast at St. Antoninus' Church, Newark, N. J. Mr. Beatty talked on the "Agent of Death," a man who for twenty years was state executioner at six federal prisons. Preceding the Communion breakfast, Fr. Owen I. Beatty, O.P., Mr. Beatty's son, received 150 new members into St. Antoninus' Holy Name Society. The Most Rev. Thomas Stanton, D.D., Auxiliary Bishop of Newark also spoke briefly to the large group.

**Providence College**

The Rev. Daniel W. Galliher, O.P., received the Alumni Association's Faculty Award at the recent annual alumni dinner. Fr. Galliher was first assigned to the College forty years ago, even before the completion of Harkins Hall. He is now the College's registrar.

Providence College has established a scholarship for each public high school and private preparatory school in Rhode Island according to the Rev. Edward B. Halton, O.P., chairman of the committee on scholarships.

**P. C. Commencement**

5,000 thronged Providence College's Aquinas Terrace on June 3rd to witness the colorful ceremonies in honor of the 40th class to be graduated from the college since 1923. The Rt. Rev. Msgr. William J. McDonald, rector of Catholic University, gave the Commencement address and was the recipient of an honorary degree. Other honorary degrees went to Rt. Rev. Msgr. Matthew F. Clarke, Vicar General of the diocese of Providence; Chief Justice Francis Condon of the Rhode Island Supreme Court; Dr. James A.

Shannon, director of the National Institutes of Health, and the Rt. Rev. Msgr. Arthur F. Bukowski, president of Aquinas College of Grand Rapids, Michigan.

Degrees were awarded to 349, including 14 who completed their courses at the Dominican House of Philosophy, Dover, Mass. The degrees were conferred by the Very Rev. William D. Marrin, O.P., P.G., S.T.D., prior provincial of the province of St. Joseph and president of the college corporation. The Most Rev. Russell J. McVinney, D.D., Bishop of the Diocese of Providence, presided and gave the invocation and benediction. The Very Rev. Robert J. Slavin, O.P., S.T.M., president, gave the address of welcome and greetings of the state and city were extended by Governor Dennis J. Roberts and Mayor Walter Reynolds.

**Papal Honors** The *Bene Merenti* Medal, a papal decoration established by Pope Gregory XVI in 1832 to "reward civil and military loyalty and devotion," was awarded eight faculty members with at least twenty-five years of service to the college. Those receiving the medal were: the Very Rev. Vincent C. Dore, O.P., and the Revs. Ambrose F. Howley, O.P., Patrick P. Heasley, O.P., Daniel M. Galliher, O.P., Joseph U. Bergkamp, O.P., Edward H. Schmidt, O.P., Philip C. Skehan, O.P., and J. Joseph Sullivan, O.P.

**Fr. Quirk Honored** The Rev. Charles B. Quirk, O.P., Ph.D., head of the economics department at Providence College and chaplain of the Hope Council of the Knights of Columbus, was honored at a special Chaplain and Clergy Night program at a recent council meeting. Clergy present were the Revs. William E. Lawless, Peter Hobeika and Thomas Shanley, O.P., acting chaplain of the Providence Council. The program closed with the Living Rosary in observance of the 100th anniversary of Lourdes.

**Church Construction Begins** On June 8th, ground was broken for the new St. Vincent Ferrer Church in Madison Heights, Michigan, by the Rev. James Heary, O.P., pastor. The new church, which will serve some 1600 families, is scheduled for completion around next Christmas. The church will accommodate 550 persons and the hall 275 persons. In the future the building will be easily convertible into an eight classroom school.

**Election** The Very Rev. W. D. Marrin, O.P., P.G., provincial, has announced the election of the Very Rev. Cyril W. Burke, O.P., Ph.D., as prior of the Dominican House of Studies, Dover, Mass. Fr. Burke has recently returned from Japan, where he was the Vicar General of the Dominican Vicariate in Kyoto.

**Fr. Georges Given Award** The President of Peru, Dr. Manuel Prado, has bestowed the medal *"Bene merito—Al Orden por Servicios Distinguidos"* on Father Norbert F. Georges, O.P., for his work in making Blessed Martin known throughout the world. Fr. Georges is the Director of the "Blessed Martin Guild" and Promotor of Blessed Martin's cause of canonization. A member of St. Joseph's Province, Fr. Georges recently visited Peru, where he completed a movie of Blessed Martin's life.

Also honored at the same ceremony in Lima, the nation's capital, were their Excellencies Bishop J. M. Garcia Grain, O.P., and Bishop Damasus Laberge, O.F.M. Those present included: Dr. Victor Andres Belaunde, Peru's former Representative to the United Nations and now Peruvian Minister of Foreign Affairs, the Very Rev. Hubert Molano, O.P., provincial of Peru, and several Dominican

bishops and priests. After the ceremony, all gathered at the *Convento Santo Domingo* for a luncheon and reception in honor of Fr. Georges.

**Theologians Honored** The honorary degree of Doctor of Humane Letters was conferred on the Very Rev. Elwood Ferrer Smith, O.P., S.T.M., and the Very Rev. Francis J. Connell, C.SS.R., S.T.D., at a special Marian Convocation at St. John's University, Brooklyn, N. Y. Fr. Smith was the guest speaker at the convocation, which commemorated the Lourdes centennial. His sermon was entitled, "Mary, Queen of Heaven." Fr. Smith is the regent of studies and dean of the pontifical faculty of theology at the Dominican House of Studies, Washington, D. C. Fr. Connell is professor of moral theology and dean for religious communities at Catholic University of America. Both priests are recognized authorities on Mariology. The Very Rev. John A. Flynn, C.M., president of St. John's University, presided and conferred the degrees.

**Canadian Pilgrimage** The world famous shrine of *Ste. Anne de Beaupre* in Quebec, Canada was the goal of a pilgrimage led by the Very Rev. Joseph X. Strenkert, O.P., subprior and assistant pastor of St. Vincent Ferrer's Church, N. Y. C. *Ste. Anne's* is currently celebrating its 300th anniversary. The trip also included the Shrine of Brother Andre in Montreal and the Shrine of Our Lady of the Cape at *Cap-de-la-Madeleine*.

**Bl. Martin Mission** On May 5th, 1958, the altar of the new Sisters' convent at Blessed Martin de Porres Mission in Columbia, South Carolina, was consecrated by the Most Rev. John J. Russell, D.D., Bishop of Charleston. The Very Rev. W. D. Marrin, O.P., Provincial of St. Joseph's Province, was also in attendance, as was the Rev. O. T. Carl, O.P., Pastor of the Mission.

The new convent is the latest addition to the modern plant making up the mission facilities. There is also a new church, school and cafeteria, which are among the most up-to-date buildings of their kind in the area. The mission, which has been in existence more than twenty years, serves the needs of the Negro people of the area. The school is staffed by the Dominican Sisters of Sinsinawa, Wisconsin.

**Newman Club** The Rev. William P. Haas, O.P., professor of theology at Emmanuel College, Boston, Mass., recently spoke on "History and Philosophy" at the Newman School of Catholic Thought, held at Our Lady of the Elms College in Chicopee, Mass. One hundred and thirty-five selected students from thirty-eight colleges and universities were in attendance.

**Thomistic Lectures** On June 3, 1958, the Rev. Vincent M. Martin, O.P., professor of history of philosophy at St. Stephen's, the Dominican House of Studies, Dover, Mass., presented the last in the current series of Thomistic Lectures of Theology for the Laity. The lectures, conducted throughout the year by the professors at St. Stephen's were concerned chiefly with the Thomistic doctrine on grace. A notable increase in attendance was observed this year.

**Field Mass** The Very Rev. James J. McLarney, O.P., S.T.M., delivered the sermon at the Knights of Columbus' first annual Memorial Day Field Mass at the Gate of Heaven Cemetery, Silver Spring, Maryland. The Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, presided at the solemn high Mass celebrated by the Rt. Rev. Msgr. Edward H. Roach. The Most Rev. John McNamara, D.D., Auxiliary Bishop of Washington, was also in attendance. The

Dominican House of Studies, Washington, D. C., was represented by the Very Rev. George C. Reilly, O.P., Ph.D., prior, and by six Student Brothers.

**Cathedral Centennial** On the feast of Our Lady's Assumption the Very Rev. William D. Marrin, O.P., P.G., provincial of St. Joseph's Province, was deacon of honor at the Pontifical Mass marking the centennial of the laying of the cornerstone of St. Patrick's Cathedral. Fr. Marrin's participation in the observance recalled the fact that the first two Bishops of the diocese of New York were Dominicans. His Eminence, Francis Cardinal Spellman, D.D., celebrated the Mass and Auxiliary Bishop Joseph F. Flannelly, D.D., Administrator of the Cathedral, delivered the sermon.

**Radio and TV** The Rev. Gilbert V. Hartke, O.P., M.A., LL.D., head of the Department of Speech and Drama at Catholic University, spoke recently on NBC—Radio's *The Catholic Hour.* Fr. Hartke's talk, entitled *Lourdes: Its Place in History,* was one of a series commemorating the Lourdes Centennial Year. Fr. Hartke was recently named to a special cultural commission of the United Nations and also Chaplain of the National Alumni Association of the Catholic University of America. He succeeds the late Rev. H. Ignatius Smith, O.P., in the latter post.

**Dominicana Staff** The following Student Brothers currently form the *Dominicana* staff and will continue to do so until June, 1959: Aquinas Clifford, Editor; Marcellus Coskren and Jerome Kennedy, Associate Editors; Chrysostom McVey, Book Review Editor; Reginald Durbin and Xavier McLoughlin, Associate Book Review Editors; Peter O'Sullivan, Cloister and Mission Chronicles; Henry Camacho, Sisters' Chronicle; Ignatius Cataudo, Circulation Manager; Linus Dolan, Associate Circulation Manager and Charles Duffy, Business Manager.

## The Foreign Chronicle

**Spain** The Zabalda family of Pamplona, whose six sons are all members of the Dominican Order, has attracted public attention even in Spain where the percentage of religious vocations is traditionally high. Two sons, Carlos and Joaquin, recently celebrated their first Masses. They have four other brothers who are, or will soon be, Dominican priests. The eldest son is conducting his ministry in the small town of Padron, in the province of La Coruna. The second son is a university professor at Cordoba. A younger brother is pursuing theological studies at Salamanca, while the sixth is attending the Dominican novitiate at Caleruega.

**British Honduras** The Most Rev. Patrick Finbar Ryan, O.P., D.D., Archbishop of the Port of Spain, Trinidad, recently consecrated the Most Rev. Robert L. Hodapp, S.J., D.D., as the second Bishop of Belize, British Honduras.

**Vietnam** After four years' exile, six Dominican priests and fifty seminarians from Vietnam returned to their native land from Hong Kong. All belong to the Pontifical Seminary of St. Albert the Great, which was founded in what is now Communist controlled North Vietnam, but is being re-established in Saigon, capital of South Vietnam.

Graduates of the seminary include Bishop Dominck Hoang Van Doan, now in Hong Kong, and Bishop Joseph Truong Cao Dai, Vicar Apostolic of Haiphong. The list also includes many Dominican and diocesan priests of the five North Vietnamese victriates of Barinh, Langson, Buichu, Haiphong and Than-Binh.

**Switzerland** The Rev. Norbert Luyten, O.P., rector of the Catholic University of Fribourg, described Communist demands for a ban on nuclear weapons as a subterfuge to destroy the freedom of the western nations. Fr. Luyten's statement was in reply to messages from the rectors of the communist universities of Prague, Czechoslovakia, and Sofia, Bulgaria, urging him to join in an appeal for the ban on nuclear weapons.

**Germany** The monastery of St. Catherine of Alexandria in the city of Konstanz (Constance) has reached its seventh centenary. The occasion was marked with a pontifical Mass by the Most Rev. Eugene Seiterich, D.D., Archbishop of Fribourg.

**Canada** The Sacred Congregation of Religious has granted permission for the establishment of a new Dominican house in Port Credit, Ontario, in the archdiocese of Toronto. The new convent will be dedicated to St. Dominic.

**Belgium** The Very Rev. Ignatius Van Wynsberghe, O.P., has been appointed the first provincial of the new Belgian province of St. Thomas Aquinas, with Brussels as its provincial city. The province was established by the division of the Belgian province of St. Rose.

**Italy** The sixth International Convention of the Editors of all Dominican Spiritual Reviews was held recently in Fiesole. Current problems and their solutions were discussed. The Rev. Albert Ple, O.P., editor of *La Vie Spirituelle,* read an excellent paper on the work of the convention. The next international convention is scheduled for Belgium in 1960.

**France** 1958 marks the first centenary of the founding, by Fr. M. A. Chardon, O.P., of the Perpetual Rosary. In establishing this group, Fr. Chardon was one of the first to act after the Lourdes apparitions of Our Blessed Lady.

**Australia** For the first time in history, the Dominican Order owns a steam ship, the *Salve Regina.* Purchased for $200,000 from the Australian Navy, it measures 225 feet. The ship, a converted tanker, is to be used to facilitate Dominican missionary work among the natives of the Solomon Islands.

# Letters from Pakistan

**The Seeds Grow** Loreto is continuing to grow like a young horse. Homes for the people now number more than twenty. A tube well gives a ray of hope for the future prosperity of the farmers. They have been short changed by broken and insufficient canals to water their fields for the five years of the existence of the village. The school is under construction and the work should be finished very quickly with Fr. Terence (Quinn) in charge.

Rahimyarkhan mission has cause to hope for the future too. The first building in that section of the mission has been begun in Feroza, a Christian village about half way from Bahawalpur to Rahimyarkhan. This is my first try at being a lone wolf in constructing a building. Up to this time, with the help of God, everything is going well. Four class rooms and a small chapel will be the first of many buildings we hope to put up in Feroza. Such places as Feroza and Loreto are the nurseries of Christian Life, the future of the church and the hope of a native clergy.

Chishtian can also boast of a building program. A group of Hindus, who requested to enter the church last year have asked Father Ferrer (Arnold) to supply a Catholic to teach their children in a new school they are constructing. This Father has agreed to do, so there again is hope for the future.

—*Bro. Thomas Aquinas, O.P.*

**News in General** The Chishtian area is triangular in shape and might be called the "Indian Mission" of our territory because the East side of the triangle is the Indian border. The other side of the triangle is the Sutlej River. To be more precise, it takes in the area between 72°-74° E. longitude and 29°-30° N. latitude.

Before Holy Thursday we white-washed the mud walls of our small chapel, purchased straw mats for the floor and hung a canopy over the liturgical altar designed by Brother Thomas Aquinas. Since then Our Lord sanctifies the Chishtian Mission with His Eucharistic Presence. Great is the power of a priest! Great is the humility of Christ!

The centuries of British rule have left its mark on Pakistan. Most business and all government affairs are transacted in English. Hence the wealthy Muslims are anxious for their children to have an education with English as the medium of instruction. Missionaries are glad to provide such schools because it brings us into contact with the future leaders of the country. That's why the news that Father Bertrand (Boland) has opened our first English School in Bahawalpur is cause for rejoicing.

The news from the States is a source of even greater joy. The eight Dominican Sisters from Sparkill, New York are due to arrive in October. As men, our contact with the Muslin women is nil; they alone can bring the good news of the Incarnation to them.

—*Fr. Ferrer Arnold, O.P.*

**Converting the Desert** Saint Dominic's High School officially opened this month in Bahawalpur with Fr. Boland, O.P., as headmaster. The kindergarten is the only class in operation this year. The real development of the school awaits the arrival of the Dominican Sisters of Sparkill in October. St. Dominic's is an English school. The parish *urdu* school is two years old; it has three classes to date.

Fr. Westwater and Fr. Quinn are converting the desert land of Loreto into a livable village. They planned the village site, made wide roads criss-crossing the village, and assigned a large plot of land as the site for each family home. Five different types of houses were designed. The home-builder can choose which type of house is suitable for the size of his family. The houses are like some I have seen in lower California. It is a "do-it-yourself" project. Each family with the help of neighbors make the bricks and do the work. Fr. Westwater donates the hard-to-obtain wooden beams for the roof. As soon as a family moves into a new house, their old mud shack is leveled to the ground. Water to irrigate the farms is a major problem. That problem is being solved with the erection of a tube-well, which has an 8 inch pipe; that water will supply half the farms, while the present canal irrigation system takes care of the other farms. Loreto should be a flourishing farming village within the next five years.

—*Fr. Louis Scheerer, O.P.*

**Canal Work** The work of repairing our canal is almost completed; the next step is to realign all the water courses. It means a lot of work for the villagers now, but is a necessary safeguard against land disputes in the future.

The period of grace offered by this unexpected event, gives Fr. Terence (Quinn) and I the chance to bone up on architecture. Neither one of us has ever done reinforced concrete work before, but the complete lack of talent out here has made such knowledge a necessity. Terence is gifted with the ability to draw straight lines, and has done a lot of spade work to determine the size of the joists, stress of steel at critical points, and thickness of concrete, etc.

—*Fr. George Westwater, O.P.*

**Native Clergy** We have built substantial brick buildings. However, the main sign of an established church is not its buildings, but a trained and well organized native clergy.

From this point of view, the Church in Pakistan has hardly taken root. Most of the clergy are from the Portuguese city of Goa or their descendants in Karachi or from southern India. Some Punjabi boys are entering the seminary. Two months ago Bishop of Lahore laid the cornerstone for a new seminary in Karachi.

One of the difficulties is the fact that few boys have the necessary background education for the studies required for the priesthood. Another is the atmosphere created by the Muslim attitude that only a family man contributes to society. The increasing propaganda for birth control may destroy this attitude. Many villages have schools up to the sixth or seventh grade. If we could put those students of greater talent in good Catholic boarding schools up to the second year of college, perhaps five or ten percent of those would desire to pursue the necessary studies preliminary to ordination. We are working toward such a goal. Your prayers and help and sacrifices are helping to do the trick.

—*Fr. Luke Turon, O.P.*

**Encouraging Signs** We can now say that our English School is a well established Bahawalpur institution. We have great plans for it, as now this is our only permanent contact with the Muslims. When the Sisters arrive in the Fall, it will be the best school in the city. All our schools, both English and Urdu, have closed for a two month vacation.

Fr. Luke's (Turon) new hospital is the latest adition to our compound. It is nearly completed and this will certainly fill a need which has long been troublesome to us. Let's hope it is finished soon so that this very necessary work can be carried out efficiently.

With our new school and hospital we are beginning to feel that we are making a good impression on the Muslim population. When we first arrived here the Muslims wanted no part of us. Now that they see the work that has been done their prejudice has cracked.

—*Fr. Bertrand Boland, O.P.*

**Everywhere Expansion** Big changes are being made by the Church in Pakistan. The Archdiocese of Karachi has been divided; the city of Karachi plus 150 miles of surrounding countryside has been entrusted to the secular clergy of Pakistan with the Most Rev. Joseph Cordeiro, as Archbishop-elect of Karachi. The Archbishop-elect will be consecrated on 24th August. The other half of the original diocese will be under the care of the Franciscan Fathers with Archbishop Alcuin van Miltenburg, O.F.M., D.D., as the bishop of Hyderabad, Sind. Pakistan's first Apostolic Internuncio will be the Most Rev. Msgr. Emmanuel Clarizio.

"To keep up with the Joneses" we also must divide and multiply. So we are soon to open our fifth mission station. Fr. R. E. Vahey, O.P., is sending a small Jeep for this new mission. The section of Rahimyar Khan will be divided. Fr. Putz, O.P., will take care of Rahimyar Khan city and all the southern section to the Sind border; while Fr. Timothy Carney, O.P., will take care of all the northern section, establishing his rectory in the Catholic village of Feroza. Each one will care for 50 villages, which means plenty of work and travel.

Moreover, two new Catholic villages will be established in the Thal desert area, near Loreto. This will be 'virgin' desert land, where Fr. George Westwater, O.P., can spend his vast resource of missionary zeal. Fr. Quinn, O.P., is the engineer for the construction of the Loreto buildings.

Brother Richard (Long) has been assisting Fr. Dr. Luke Turon, O.P., in St. Dominic's hospital here; he takes care of administration. Fr. Dr. Luke has increased his help with one pharmacist, one laboratory technician, and one nurse's aid. He still lacks a trained nurse.

I thank all of you for your kind prayers for my recovery.

—*Fr. Louis Scheerer, O.P.*

# ■ The Sisters' Chronicle ■

## Monastery of Our Lady of Grace, North Guilford, Conn.

The blessing and dedication of the monastery of Our Lady of Grace took place on June 7, Feast of Our Lady of Grace. Archbishop Henry J. O'Brien, D.D., of Hartford, laid the cornerstone and blessed each room of the new monastery. After the Solemn High Mass which was celebrated by the Very Rev. W. D. Marrin, O.P., the Archbishop of Hartford addressed the gathering, estimated at two thousand.

The Most Rev. Joseph Truong-cao-Dai, O.P., Bishop of Haiphong, Vietnam visited the community.

On June 21, Sr. Mary of the Infant Jesus made temporary profession.

Sr. Mary Paul Thomas of the Holy Spirit was the first nun to make solemn profession in the new monastery. The Most Rev. J. F. Hackett, D.D., Auxiliary Bishop of Hartford, presided. The Solemn High Mass was celebrated by the Rev. Michael M. Caprio, O.P.

On July 26, Sr. Mary Emmanuel of the Blessed Sacrament celebrated her Silver Jubilee of Profession.

## Congregation of the Immaculate Conception, Great Bend, Kansas

After a Solemn High Mass, June 13, seven Novices pronounced their temporary vows and seven Junior Professed made their perpetual profession. In the afternoon, nine Postulants received the holy habit of St. Dominic from the hands of the Most Rev. John B. Franz, D.D., who presided at the Investiture and Profession Ceremonies. The Rev. Charles Malatesta, O.P., River Forest, who had conducted the ten-day retreat, June 4-13, preached at both services.

On the same day, the Community celebrated the Golden Jubilee of Sister Mary Emilia, O.P., and the Silver Anniversaries of: Sisters Mary Angela, Mary Justina, Mary Celestine, Mary Rosalia, and Mary Evelyn.

June 15, 1958, the Eleventh General Chapter of the Congregation under the presidency of the Most Rev. John B. Franz. Mother Mary Francesca, O.P., was elected Prioress General. Other Offices of the Generalate elected were: Sister Mary Aloysia, Vicaress; Sister Mary Theodosia, Secretary General; Sisters Mary Benigna and Mary Pauline, third, and fourth Councillors, respectively; Sister Mary Immaclata, Bursar General.

Sisters Mary Marcella and Mary Leocadia joined the Pennafort Pilgrimage to Lourdes under the sponsorship of the Dominican Fathers. Through the generosity of one of the Rosary Clients, an expense-paid trip was offered to the Community for two Sisters who were to represent the donors and take their petitions to Lourdes.

The third annual retreat for priests' housekeepers was held at the Immaculate Conception Convent June 23-26. Making the retreat were twenty-six ladies from the Dioceses of Wichita, Dodge City, Salina, and the Archdiocese of Denver. The Very Rev. S. W. Oberhauser, C.PP.S., Provincial of the Precious Blood Fathers in America conducted the retreat.

## Congregation of Saint Catharine of Siena, Saint Catharine, Ky.

The Rev. John Matthew Donahue, O.P., was assigned as Professor of Theology in our College summer session.

Sister Cecile attended the Confraternity of C. D. Summer Leadership Courses at the Catholic University.

Sister Fides was awarded a National Science Foundation scholarship to the High School Mathematics Teachers' Institute at Notre Dame University.

Sisters Mary Lawrence and Mary Ransom attended the July 18-20 Vocation Institute at Notre Dame University.

The Mary M. Roberts Fellowship in Journalism was awarded to Sister Paschala who will attend Creighton University, Omaha.

Sisters from the community were in residence for the Dominican Spirituality Institute held during the summer at San Rafael, Calif., Notre Dame University, and Elkins Park.

The Rev. John Thaddeus Carrigan, O.P., preached the August 5-14 retreat in preparation for the ceremonies of investiture and profession.

Sixty-three young women took part in the solemn ceremonies of religious reception and professions at the Motherhouse.

On August 15, fourteen novices received the black veil and twenty Junior Professed Sisters made their Final Profession.

Sister Mary Paul Philbin died recently. R.I.P.

## Congregation of Saint Mary, New Orleans, La.

Sisters Mary Paul, Mary Alphonsus, Mary Fidelis and Mary Monica visited Lourdes and other shrines of Europe.

Sisters Mary Bernadette, Mary Hyacinth and Mary Anne attended the Institute of Dominican Spirituality at Elkins Park, Penn.

Thirty-two sisters from various Religious Congregations attended the Theological Institute at St. Mary's Dominican College.

The following sisters received degrees this summer: Sister Mary Bartholomew received her Masters degree in Art and Sister Mary Robert, Masters degree in Mathematics from Notre Dame University. Sisters Mary Anna, Mary Helen and Mary Florita, Masters degrees in Education from Louisiana State University. Sisters Mary Andrew, Mary Veronica and Mary Albertus received their Bachelor degrees from St. Mary's Dominican College.

Sisters Mary Maura Bosworth and Mary John Francis Cummings pronounced Temporary Vows in the Rosaryville Chapel on August 22.

Sister Mary Joseph Quaid died recently. R.I.P.

## Monastery of the Blessed Sacrament, Detroit, Michigan

On Pentecost Sunday Miss Rose Hoogasian of Pontiac, Michigan, entered the community as an Extern Sister.

On June 5, in a ceremony after Vespers, Frances Michalek, formerly of Hershey, Pennsylvania, was clothed in the habit of St. Dominic. Very Rev. Msgr. Eugene Paddock officiated at the ceremony. Rev. Timothy Dwyer, O.P., of St. Dominic parish preached the sermon. Sister received the name of Sr. Mary Thomas of the Eucharist.

The Annual Corpus Christi Novena was conducted by Rev. Wm. Heary.

Rev. Joseph Krimm, S.V.D., of Mount Hagen, New Guinea, offered Mass for the community, and gave the nuns a very interesting talk on his Foreign Mission work among the primitive tribes of New Guinea.

On July 1, Miss Dolores Reedy of Dearborn, Michigan, entered the enclosure as a Lay Sister.

In the summer Miss Anne Delany of Lansing, Michigan, entered the enclosure as a choir Sister.

Aspirants continue to spend week ends at the monastery to become better acquainted with Dominican Life before entrance.

## Congregation of the Sacred Heart of Jesus, Caldwell, New Jersey

Sisters Mary Elizabeth and Rita Thomas, received Grants from the Fulbright Foundation which entitle them to participate in the five-week Summer-Session held at the Sorbonne in Paris.

Sister Mary Helen, O.P., received a Grant from the National Science Foundation. Sister attended the Summer Session of the University of Notre Dame as a member of the High School Mathematics Teachers' Institute.

On May 24, 1958, twenty-two postulants were invested in the Habit. Very Rev. Msgr. William F. Furlong, presided and preached at the Ceremony.

On June 7, twenty-seven novices were professed with Very Rev. Msgr. Vincent P. Coburn, officiating and preaching the sermon.

Two hundred twenty sisters attended Summer School at Caldwell College, and twenty-nine others continued graduate studies at various universities.

Sisters M. Demetria, M. Agnita, and M. Rosaire, died recently. R.I.P.

## Monastery of Our Lady of the Rosary, Summit, New Jersey

The 37th annual May pilgrimage in honor of the Queenship of Mary was held this year on Sunday, May 4.

From May 15 to May 23, the Very Rev. Ceslas M. Rzewuski, O.P., Religious Assistant of the newly erected Federation of St. Dominic, of the Dominican Nuns of the Midi, was a guest of the community. Father gave the Sisters several conferences on the contemplative life and the Holy Sacrifice of the Mass.

From May 23 to 25, Rev. Geoffrey Lynch, O.P., of St. Dominic's Priory, England, was a guest of the monastery. Father Lynch, who had just finished a three months preaching assignment in the British West Indies, gave a conference to the Sisters, as well as speaking to them informally about the work of the mission in Africa and in the British West Indies.

On June 2, Rev. Richard P. Brozat, newly ordained priest of the Archdiocese of Newark, offered Mass at the Shrine and gave the Sisters his first priestly blessing. Father James Glynn assisted at Father Brozat's Mass and also gave the Sisters his first priestly blessing.

From July 18-20, Rev. Joachim Mahler, O.F.M., missionary from La Paz, Bolivia, was a guest of the community and offered the Holy Sacrifice of the Mass. Father showed slides of his mission work in Bolivia.

## Monastery of the Perpetual Rosary, Union City, New Jersey

A Reception Ceremony took place February 2. The Habit was given to Miss Jeanne Donovan, who received the name of Sister Mary John of the Eucharist and

to Miss Barbara Blair, who received the name of Sister Rose of St. Mary. The delegate for the Ceremony was Rev. Joseph H. Kenny, O.P., who also preached the sermon.

On March 27, Sister Mary Catherine of the Sacred Heart, O.P., made her Perpetual Vows. Rev. Columba Moore, C.P., preached the sermon. Rev. Joseph A. Manning, O.P., was acting delegate.

On the Feast of Blessed Clare, O.P., April 17, the Community celebrated Mother Mary Clare's feast day with a Solemn Mass.

On May 17, Miss Barbara Maechler received the habit and her religious name is Sister Mary Peter of Jesus Crucified. The Vicar of Religious, Rev. Joseph A. Costello, presided. Rev. Hubert Arliss, C.P., preached the sermon.

In the final June meeting, the Dominican Tertiaries of St. Dominic's Chapter had a ceremony of Profession and Reception. Four Brothers were professed and three new members received. Rev. Thomas G. Mullaney, O.P., presided.

On July 8, Rev. Patrick P. Walsh, O.P., of Kingstree, South Carolina, said Mass and visited with the Community. Father is the founder of the first Dominican retreat house there.

Sister Mary of the Annunciation died recently. R.I.P.

## Monastery of Our Lady of the Rosary, Buffalo, New York

The feast of our Holy Father, St. Dominic, was not only celebrated by a Solemn High Mass offered by the Franciscan Fathers in honor of St. Dominic, but also by venerating the diocesan pilgrim statue of Our Lady of Lourdes throughout the day. Services were held in the evening in Mary's honor for the public. During the night the Nuns kept the Hours of Guard of the Rosary before the statue in a spirit of thanksgiving for this mark of Mary's predilection on their Father's feast, the Perpetual Rosary communities having been founded in answer to our Blessed Mother's requests at Lourdes.

In July the community was honored by a visit from the Most Rev. Joseph Dai, O.P., D.D., Bishop of North Indo China and now working among his exiled flock in Vietnam.

During the summer Sr. Rose of St. Mary made Solemn Profession. The holy habit was received by two choir novices, Srs. M. Regina of the Holy Rosary and M. Columba of the Trinity, and also by an Extern Sister, Sr. M. Bernadette of the Immaculate Heart.

## Congregation of the Holy Cross, Amityville, New York

Rev. Mother Rose Gertrude, O.P., and Sister Reginald Marie attended the Special Workshop on Administration in Higher Education at the Catholic University of America from June 14-24.

Rev. Mother M. Bernadette de Lourdes, O.P., Prioress General attended the Mothers General Conference at Emittsburg, Maryland in June.

At the Graduation Exercises of St. John's University, Hillcrest, Jamaica, Sister Martin de Porres, O.P., was the recipient of the Philosophy Award from the School of Education.

Sister Marie Antonita, O.P., graduated from the College of Pharmacy, Fordham University with five awards including the Bronx County Pharmaceutical Association Prize for attaining the highest average in pharmacy. Sister Antonita was not only the only Sister in the class but also the only woman.

Sister Marie Francette, O.P., was elected a member to the National Honor Society of Delta Kappa Pi of Hunter College.

More than 200 Sisters devoted their services in the community-owned Camp St. Joseph for Boys and Girls and in the eleven other camps on Long Island, and in the States of New York and New Jersey. C.Y.O. Day Camps were conducted at Elmont, Cresthaven, Whitestone and Wyandanch, N. Y.

On August 17, a ground breaking ceremony took place in College Point on the site at which the Congregation plans the erection of the new St. Agnes Academic High School.

At the Mother House on August 5, sixty-eight postulants received the habit of the Order and on August 7, fifty-four novices pronounced their first vows of profession. The following day, forty-two Sisters took their Final Vows.

Sisters M. Agnes Claire, Mercedes, Catherine Aurelie, Catherine Augustine, Gervase and Attracta died recently. R.I.P.

## Corpus Christi Monastery, Hunts Point, New York City, N. Y.

On the feast of Corpus Christi, Rt. Rev. Msgr. John V. Mechler officiated at the solemn triple Benediction of the Most Blessed Sacrament. Rev. G. G. Christian, O.P., delivered the sermon.

On July 11, Rev. Edward M. Casey, O.P., showed a series of colored slides taken recently at Lourdes. The scenes were projected on a wall of the parlor in suchwise that they could be seen also by the Extern Sisters on the other side of the grille. The enjoyment was heightened by the interestingly informative running commentary made by Father as each view flashed on the improvised screen.

Sister Mary Rosilda made profession of solemn vows on July 22 in the presence of Rt. Rev. Msgr. John V. Mechler. Rev. Andrew Ansbro, C.P., preached the sermon.

On Sept. 7, Miss Isabel Des Monies and Miss Mary Lanning received the habit.

## Congregation of the Maryknoll Sisters of St. Dominic, Maryknoll, N. Y.

The Sixth General Chapter of the Maryknoll Sisters of St. Dominic was held at the Motherhouse of the Congregation at Maryknoll, New York, July 19-August 5. Thirty delegates from all parts of the world—Asia, Africa, the Pacific Islands, South and Central America—attended the Chapter.

His Eminence Francis Cardinal Spellman presided at the opening of the Chapter and the election of the Mother General. After the election, he announced to the assembled community that Sister Mary Colman had been elected Mother General. The new Council members are: Sister Mary Mercy, First Councilor and Vicaress General; Sister M. Eunice, 2nd Councilor; Sister Mary de Chantal, 3rd Councilor; Sister Rose Agnes, 4th Councilor.

The Maryknoll Sisters received their annual Mission Assignments July 25—Forty-three Sisters will be leaving soon for overseas missions. The Departure Ceremony was held at the Lourdes Grotto on the Motherhouse grounds, Sunday afternoon, August 3. Most Rev. Philip J. Furlong, D.D., Ph.D., was the guest speaker. Very Rev. John W. Comber, M.M., Superior General of the Maryknoll Fathers presided at the ceremony. About 2000 guests attended.

M. D. International—hour long color film sponsored by Smith, Kline & French Laboratories and the American Medical Association for the TV "March of Medi-

cine" Hour in January, was selected as one of the films to be shown at the American Pavilion at the Brussels World Fair. A shortened "Brussels' Edition" of the film had to be made but the Korean sequence featuring the work of Maryknoll Sister doctors and nurses in Pusan has been left intact. The 10-minute Korean sequence is also being shown at the Vatican Pavilion "Civitas Dei."

First Annual Library Workshop of the Pro Deo Association of Catholic Colleges was held at Maryknoll Teachers College, Maryknoll, N. Y.

June 24, combined Reception and Profession ceremonies took place at the Motherhouse. Sixty-three postulants were received into the Novitiate, while 34 novices made their first Profession of Vows. Bishop William Scully of Albany was the guest speaker. Very Rev. John W. Comber, M.M., Superior General of the Maryknoll Fathers, presided.

Cardinal Gilroy and Msgr. Meaney of Australia paid a visit to the Maryknoll Sisters' Motherhouse Sunday afternon, July 13 in company with Fathers John Comber and Edward Malone of Maryknoll. The Cardinal spoke informally to the assembled community about the missions he had visited in Japan, Ceylon, the Philippines, Indonesia, Singapore, India, etc.

With the announcement of mission assignments July 25 came the news of two new missions to be opened—one in Majuro, the Marshall Islands; the other in Jacaltenango, Guatemala.

## Congregation of The Most Holy Rosary, Newburgh, New York

On June 11, seventeen postulants were clothed in the habit of the Order. On June 13, twenty-seven novices pronounced their first vows.

The workshops offered at the Catholic University of America in June were attended by four of the Sisters; two were in Music and two in Higher Education.

Sister Mary Jean, O.P., was present at the meeting of the National Commission on Teacher Education and Professional Standards, Bowling Green, State University, Ohio, from June 24-28.

The Congregation was represented by Sister Mary Vincent, O.P., and Sister Miriam Patricia, O.P., at the First Commencement of the College of Saint Thomas Aquinas in Sparkill, New York, on July 6.

Sister Miriam Patricia, O.P., and Sister M. Thomas Aquinas, O.P., attended the Liturgical Conference held in Cincinnati, Ohio, from August 18-21.

The Most Rev. Mariner Theodore Smith, O.P., Procurator-General, S. Sabina, Rome, Italy, presided at the Ceremony of Final Profession in the Holy Rosary Chapel of Mount Saint Mary on August 21.

Sisters M. Dominic Carroll, Mary Witkop, Marie Callista Kehrle, and M. Corona McCormack, died recently. R.I.P.

## Congregation of The Immaculate Conception, Ossining, N. Y.

The Rt. Rev. Msgr. Thomas A. Donnellan, Chancellor of the Archdiocese of New York, officiated at the annual Corpus Christi Triple Benediction celebration at Mariandale. The Rev. Vincent C. Donovan, O.P., preached the sermon.

On April 30, the Right Rev. Msgr. Charles Giblin, Pastor of St. Ann's, Nyack, officiated at the ceremony of Reception when five postulants received the habit.

The Right Rev. Msgr. George Guilfoyle, Director of Catholic Charities for the Archdiocese of New York, officiated at the Ceremony of Profession on May 4. Six Novices pronounced their simple vows.

Sister Anne Francis has been appointed Superior of the Motherhouse at Mariandale.

The Dominican Sisters of the Sick Poor were represented at the Liturgical Exhibit held in Cincinnati the week of August 18.

Sister Mary Clare died recently. R.I.P.

## Congregation of The Immaculate Heart of Mary, Akron, Ohio

On June 7, Sister M. Eileen obtained her M.A. from St. John College, Cleveland; on June 9, Sister M. Diana received her M.A. from John Carroll University, Cleveland.

A four-year graduate scholarship was awarded to Sister M. Regina, from St. John College, Cleveland. Those who received scholarships in Mathematics for the summer sessions were: Sister M. Leo, Notre Dame University, Sister M. Aquinas, Cornell University; and Sister Marijane, Fordham University.

During the summer the novices took a course in theology under the Rev. S. B. Jurasko, O.P. Father Jurasko also served as Acting Chaplain at the Motherhouse.

On August 4, seven postulants received the habit of St. Dominic, seven novices made profession of vows for three years, seven Sisters renewed their vows for three years, and five Sisters made final profession of vows.

In August, Sisters Edith and Josephine completed their third-year course in Dominican Spirituality at Our Lady of Prouille Convent, Elkins Park, Pa.

The annual Homecoming Day, honoring Mother M. Rosalia's feast day, was observed on August 30.

Mother Mary Clarissa, who served as Mother General from 1933 to 1945, died recently. R.I.P.

## Congregation of Saint Cecilia, Nashville, Tennessee

Sister Mary Patrick Charters, O.P., received her B.S. degree from DePaul University, Chicago and Sister Virginia Kern, O.P., received the B.S. degree from George Peabody College, Nashville.

Nine Sisters of the Cecilia Congregation received Normal School Certificates issued by the Catholic University, at the close of the summer session of the St. Cecilia Normal School.

Miss Betty Craft, of Nashville, and an alumna of St. Cecilia Academy, received the Dominican habit in the St. Cecilia Convent chapel on August 15.

Sisters Camille Poole, Mary Karen Geist, Raymunda Holzbach, and Mary Christopher Hester, made profession of final vows in St. Cecilia Convent chapel on August 15.

At the General Chaper held at the Motherhouse, St. Cecilia Convent, July 25-29, Mother Joan of Arc Mayo, O.P., was re-elected Prioress General. The other General officers elected are: Sister Anastasia Baseheart, O.P., Vicaress General; Sister Margaret Boeckman, O.P., second councilor; Sister Mary Clement Temme, O.P., third councilor; Sister Miriam Walsh, O.P., fourth councilor and Secretary General; Sister Aloysius Mackin, O.P., Bursar General.

## Congregation of The Most Holy Cross, Edmonds, Wash.

His Excellency, Most Rev. Thomas A. Connolly, D.D., D.D., Archbishop of Seattle, presided at the election of the Prioress General during the General Chapter

held at Holy Angels Convent, Seattle, July 5. Rev. Mother Mary Frances was re-elected Prioress General.

Jubilee Celebrations at Holy Angels Convent, Seattle, in June honored Sister M. Romualda, Diamond Jubilarian. Among the Silver Jubilarians were: Sister M. Fidelis, St. Helen Hospital, Chehalis, Washington; Sisters M. Beatrice and M. Dolores, St. Joseph Hospital, Aberdeen, Washington; Sister M. Joan, San Leandro, California; Sisters Martina, Cecilia, and M. Dominica, Miles City, Montana.

Rev. Stephen McEachern, O.P., has replaced Rev. C. V. Lamb, O.P., as chaplain at the Rosary Heights Motherhouse. Father Lamb is now at St. Helen Hospital in Chehalis, Washington.

Sister Mary Jean Dorsey participated in the Marian Workshop at Dayton University in early June. Sister Jean is presently stationed at St. Peter Martyr Convent, Pittsburgh, California. Rev. Mother M. Frances and Sister Mary Clement attended the Major Religious Superiors Conference in Chicago, Aug. 24-25. Sister M. Aquinas and M. Josita participated in the Sister Formation Workshop in Milwaukee at Marquette University, August 4-22. Sisters Miriam and Jean Frances took part in the Institute of Spirituality for Novice-Mistresses and Superioresses at Notre Dame, August 6-12.

"Miss Spokane County Democrat," Sister Mary Consilia Brown, was called to Yakima, Washington, in July to receive the $100 first prize check from Governor Albert D. Rosellini, for her winning essay entitled: "Why I Should Exercise My Right to Vote."

The Dominican Mothers' Club honored the Sisters at Rosary Heights with a Silver Tea on July 27. Approximately 500 guests were served.

## Congregation of St. Catherine of Siena, Kenosha, Wisconsin

Mother M. A'Kempis accompanied by Sister M. Amata, Personnel Director of St. Catherine's Hospital, Kenosha, Wisconsin, attended a three day *Conference on Business Problems of Catholic Institutions* sponsored by Xavier University, Cincinnati, Ohio, July 19-21.

Sister M. Clotilda, Vocational Director was present at Notre Dame University for a Vocational Institute July 18-21. She was accompanied by Sister M. Aquinas.

Among the recent distinguished guests of the Motherhouse was the Right Rev. Msgr. Edward T. Lawton, O.P., Prefect-Apostolic of Sokoto, now on a visit to the U. S.

The Rev. Norbert Georges, O.P., Director of the Blessed Martin Guild in the U. S., showed the Sisters colored movies of Peru, scenes and places made memorable by association with St. Rose and Blessed Martin de Porres. He also gave an interesting account of his visit to these hallowed places last year.

Sister Mary Virginia, Procuratrix General attended a five-day Purchasing Institute in St. Louis. This Institute was sponsored by the Catholic Hospital Association.

## Congregation of St. Catherine of Siena, Racine, Wisconsin

At the General Chapter of the Congregation held June 22 to 24, Mother M. Albertine was elected Mother General of the community. Other officials elected were Sister M. Agnes Claire, Vicaress and First Councilor; Sister Mary Cleopha, Second Councilor; Sister M. Sebastian, Third Councilor; and Sister M. Euphrosine, Fourth Councilor.

Sister Marie Joseph, teacher of Spanish at St. Catherine's High School, is

making use of a Fulbright grant awarded her for eight weeks of summer study at Bogota and Cartegena in Columbia, South America.

On August 5, Sisters Fulgence and Germaine observed the sixtieth anniversary of their religious profession. The following Sisters observed their golden anniversary: Sisters Lidwina, Amalia, Loyola, Lucille, Amanda, Praxedes, Gisella, and Philip. Sixteen Sisters celebrated their silver jubilee on the same day.

Thirteen Sisters made their final profession of vows and sixteen novices pronounced their first vows on August 15.

On the feast of St. Hyacinth, August 17, eighteen young women were invested with the habit of St. Dominic.

Sisters M. Xavier Hemmen and M. Carmel Rice died recently. R.I.P.

## Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

A symposium on "The Catholic Contribution to American Intellectual Life" was sponsored at Rosary College by the Thomas More Association and the Department of Library Science of Rosary College on June 14-15.

The Rev. Reginald Harrington, O.P., Provincial of Ireland, visited St. Clara Convent recently.

On June 26, the Most Rev. William P. O'Connor, Bishop of Madison, offered Mass in the new St. Joseph Chapel of Regina Hall of Edgewood College.

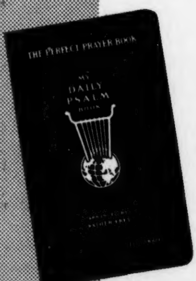
During the summer the postulants continued their study of theology under the direction of the Rev. Peter Dunne, O.P.; the novices under the Rev. Stanislaus Gorski, O.P.; the Sisters of the final profession and the ten year profession group studied the *Theology of the Religious State* with the Rev. Edward Robinson, O.P.

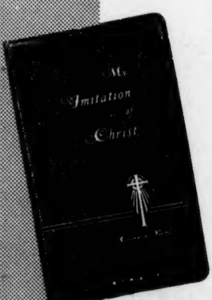
The Intermediate Assembly convened at the Motherhouse, July 2-9. On the first two days the Very Rev. Timothy Sparks, O.P., conducted a workshop on *The Rule of St. Augustine.*

One hundred thirty-three participated in the ceremonies of reception and profession on August 4 and 5. The Most Rev. William P. O'Connor, D.D., Ph.D., Bishop of Madison, presided and preached on St. Dominic's Day; the Very Rev. J. B. Walker, O.P., on August 5.

Nine golden and thirty-seven silver jubilarians observed the anniversary of their profession on August 6. A High Mass of thanksgiving was offered for them on August 6.

Sisters Mary Leonilla, Laurice, and Carmen died recently. R.I.P.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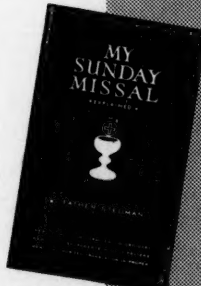



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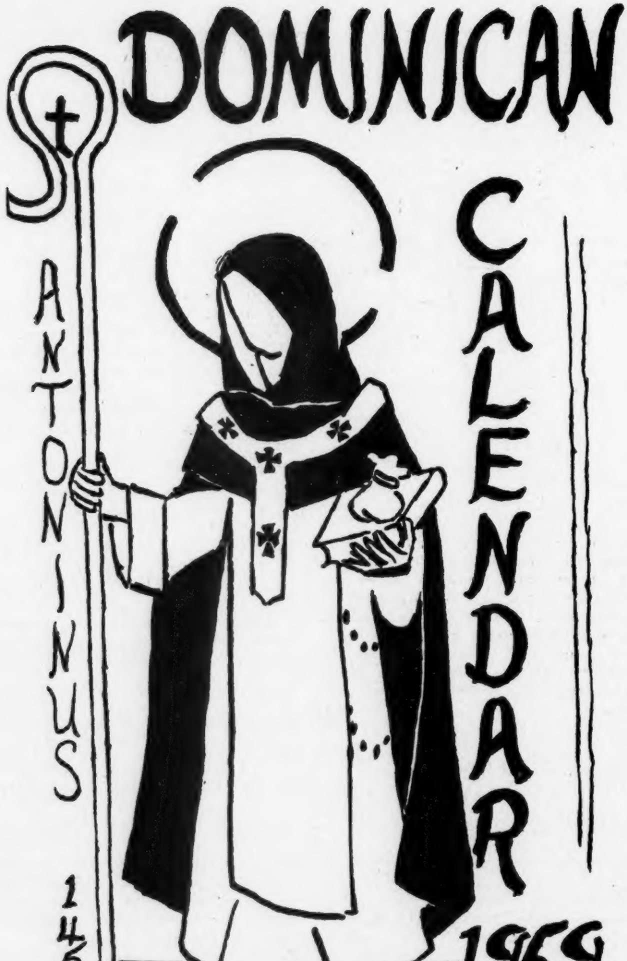


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